The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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VIEW FROM THE TOWER

"A FAITHFUL WATCHMAN"

of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—Ezekiel 3:17.

n these words does the Lord appoint Ezekiel to be a hman over Israel after the flesh; and Bible Students have ed that antitypically these same words apply to that ful man of God who for over forty years past has served atchman to spiritual Israel, "the Israel of God"—Charles Russell. How few people, even of the professedly re- us, realize that God always has his special servants, e work is to serve as watchman, to give special heed to Lord's Word and to sound out the warnings as these are ssary. This is exactly the meaning of our text. Faith- ss is required on the part of all who would serve as the 's watchmen; for they must give an account of their ardship. As the Apostle suggests: "Obey them that the rule over you, and submit yourselves; for they watch your souls, as they that must give an account, that they do it with joy and not with grief." (Hebrews 13:17) alas! The Scriptural records reveal the fact that a rity of watchmen are unfaithful.

t might be asked: "What should these watchmen be hing for?" The Prophet answers this question quite ly in these words: "I will stand upon my watch, and ne upon the tower, and will watch to see what he shall unto me, and what I shall answer when I am disputed ." (Habakkuk 2:1) Their watching, then, consists in hing to see what the Lord will say and what answers will give. If ever any man was faithful in this work as Pastor Russell. We note again that every faithful cher has always been the object of envy and jealousy on part of the unfaithful watchmen, leading on eventually ersecution and violence.

WATCHMEN FAITHFUL AND UNFAITHFUL

rior to the time of Jesus, the faithful watchmen were s and the prophets. The unfaithful watchmen of the period were the Scribes, Pharisees and the doctors of law, who persecuted the faithful watchers, and for a nse made long prayers on the street corners, gave alms icly to be seen of men, thanked God that they were not her men, gave tithes regularly (and particularly of their and cummin), but at the same time devoured widows' es. They constituted the class who our Lord declared hypocrites, and to whom he said: "Ye blind guides, h strain at a gnat and swallow a camel!" Since our 's time the faithful watchmen have been the Apostles, Wycliffe, Martin Luther, Pastor Russell and others. The ithful watchmen have been the money-loving, pleasure- g, honor-seeking clergy class, who instead of listening he Lord's words and declaring his message, have been ching for doctrines the commandments of men. Speak- f the faithful watchmen the Prophet said: "Thy watch- shall lift up the voice; with the voice together shall they ; for they shall see eye to eye when the Lord returns ion." But of the unfaithful watchmen he said: "His hmen are blind; they are all ignorant; they are all dumb ; they cannot bark; sleeping, lying down, loving to slum- Yea, they are greedy dogs which can never have enough; they are shepherds that cannot understand; they all look ieir own way, every one for his gain, from his quarter."— h 52:8; 56:10, 11.

ow ardently this latter class hated Pastor Russell! How n they threatened and persecuted! How diligently they to stop the message, and how signally they failed! Hear Word of the Lord on this point: "But the house of l [nominal spiritual Israel] will not hearken unto thee; hey will not hearken unto me; for all the house of Israel impudent and hard-hearted. Behold, I have made thy strong against their faces, and thy forehead strong nst their foreheads. As an adamant harder than flint, have ade thy forehead; fear them not, neither be dismayed at looks; for they are a rebellious house."—Ezekiel 3:7-9.

PASTOR RUSSELL'S MISSION

Pastor Russell was commissioned of the Lord to warn the wicked that they should surely die. If the watchman would faithfully give this warning, he would deliver his soul; but if he were not faithful in this respect, God would require the blood of the wicked at his hands. (Ezekiel 3:18, 19) The unfaithful watchmen, on the contrary, told the wicked that they would not surely die, but they they would live on forever in fiery torment. See also Genesis 2:17; 3:3-5.

Furthermore, Pastor Russell forewarned that we are living in the end of the Gospel age, that a new age is about to be ushered in, that the end of the age would be accompanied with a great time of trouble, distress and perplexity. He foretold that Christ's kingdom would be established by force during this troublous period—the force of the Iron Rule. Years ago he foretold the federation of churches and a tacit union between Protestants and Catholics, and pointed out that each would hate the other even while co-operating one with the other. He also foretold the return of the Jews to their own land. Moreover, he warned the people that all these events were but incidental to the overthrow of Satan's kingdom and the establishment of the kingdom of Christ. He forewarned the religious systems, both Catholic and Protestant, of their final and complete overthrow unless they repented of their sins and changed their course. But his message went unheeded, except that many scoffed and ridiculed the ideas which he presented, seemingly unawares that even their scoffing had been foretold.—2 Pet. 3:3, 4.

True to the teachings of the Scriptures and to the word of God's faithful watchman, a federation of Protestant churches and a closer affiliation of Protestants and Catholics began to take place a few years ago. Gradually the two ends of the ecclesiastical heavens (Catholic and Protestant) have been drawing together, until less than a year ago it would seem that the affiliation was complete, and that the two great religious bodies—federated Protestantism and federated Catholicism—had rolled together as a scroll. (A scroll rolls together from both ends) For years this affiliation with each other had been sought; and negotiations to this end had been secretly carried on by those high in authority in both sides. So secretly was this work done that the great majority of the members of the Protestant sects did not know, and have not yet found out, that they have been delivered over to the Papacy by their religious leaders. But the Papacy understood the situation well; for the whole scheme had been concocted by her.

Many of God's prophets, writing from two thousand to four thousand years ago, had foretold just such a union, and had warned of the consequences. (Genesis 3:15: Isaiah 8:12-15; 34:4) The Apostle Peter, as the Lord's mouthpiece, very clearly pointed out that when the union was complete the symbolical heavens would come to an end. (2 Peter 3:9-12) Still another prophet had foretold that these two ends of the religious heavens, while outwardly affiliating and co-operating, would hate one another, each a thorn in the other's side. (Nahum 1:10) During the past few years the tendency toward affiliation and co-operation has been very manifest, and seemingly the ancient hatred was forgotten. But this was merely how the matter appeared, and really was a deception. The word of the prophet Jeremiah, written over two thousand years ago, was true. The old hatred still existed; they were indeed "folded together as thorns."

GETTING THEIR EYES OPEN TO FACTS

Recent events are revealing these ancient foes as enemies still; and Protestants are just awakening to the knowledge that they have been duped again. The editors of various denominational journals are gnashing their teeth with rage at Papacy; and it now looks as if she has passed the zenith of her power, and that the doom foretold by the Apostle nineteen

hundred years ago is about to be fulfilled upon her. (Revelation 17:16) Meantime, Papacy keeps on uttering her "great, swelling words" and making her boastful claims.—Daniel 7:9, 11, 20.

The matter was brought to a head during the great war-chest drive beginning November 11, in which seven organizations participated. It was then that these editors awoke to find that Papacy had herself on the list for $30,000,000, and that all Protestant bodies were excluded. What a howl went up from the Protestant press, even though the Protestant clergy had assisted Papacy into this very position of prominence! We quote:

"There is, of course, widespread dissatisfaction with the arrangement—most especially because the Catholic War Council, which includes the Knights of Columbus, will receive $30,000,000. The position is taken by those who object to the united budget that the Knights of Columbus, as an organization, has no more right to cantonment and trench privileges than have other secret societies, and that the Catholic church should have no privileges in the camps and on the field that are not extended to other religious bodies. With this objection we agree. Why should either the Catholic church, the Jewish church or the Salvation Army be elevated above the Methodist, Baptist or any other church? If it is the privilege of one religious body to look after the welfare of soldiers of its own faith, or to do general humane and religious work in the army, why should it not be the privilege of all?

"When the war is over, and people buckle down to sane thinking, irregularities, indiscretions and political plans and acts upon the part of many will be held up in the limelight and looked at in a way which will clear the atmosphere and start far-reaching and valuable reforms. The Catholic church, in particular, will stand out in the open as a political organization which, during the entire length of the war, left no stone unturned to advance papal interests. The sentiment against the Roman hierarchy, checked by the war, will come forth anew, and with greater vigor than ever before in our country's history. And among the charges to be preferred against the Catholic church after the war will be her peculiar participation in cantonment and trench privileges, and the mandatory method by which she secured a place in the war chest." The Apostolic Review. Nov. 19, 1918.

PROTESTANTS IN AN EMBARRASSING POSITION

The Christian Index, organ of the Baptists of Georgia, in the issue of September 19, says:

"Many Baptists will either have to walk over their own consciences or not contribute at all in the November [war chest] drive. They want to give liberally to the Y. M. C. A., because they believe in the work it is doing, but they do not want to give a penny for the support of Roman Catholic work among the soldiers, especially when they are deprived of doing work among the soldiers as Baptists, even at their own expense. The Unionists or Roman Catholics, or both, are responsible for putting the Baptists in this embarrassing situation."

Under the caption, "Protestants Awake," The American Protestant, a southern Presbyterian journal, says:

"The writer has just learned of a shrewd form of Romish propaganda among our Protestant young men at the army cantonments in this country, and probably abroad. Rome ever exhibits the proverbial wisdom of the serpent in her efforts to proselyte among Protestants, and is willing to serve in the most humble capacity if thereby a pervert can be secured for her idolatrous system. She blows no trumpets, makes no proclamations, offers no resolutions, nor appears to be engaged in gathering converts, but quietly and unobtrusively she makes impressions by her works, which, to those ignorant of Romish practise, history and doctrine, give her the appearance of an angel of light. In this instance she is engaged in a form of good works, which Protestants seem to ignore, and having a monopoly of this kind of service for our troops, she is reaping a rich reward."

A SCATHING CRITICISM

Perhaps the severest criticism is found in The Christian Leader of November 5. It cites the percentage of denominational increase for the past ten years, as follows: Baptists, 28 per cent; Methodists, 24.8 per cent; Disciples, 25 per cent; Episcopalians, 24 per cent; Presbyterians, 23 per cent; Congregationalists 12.8 per cent; Lutherans, 12 per cent; and Catholics, 10.8 per cent. Then it calls attention to the fact that there are 15,700,000 Catholics as against 81,000,000 Protestants and their adherents (U. S. religious census for 1916), and adds:

"The Roman Catholics claimed membership increased in the ten years covered 1,531,000 or 10.08 per cent. In the same period the eight larger evangelical bodies made a combined increase of 24.1 per cent. In other words, the evang ical bodies are growing more than twice as fast as t Romanists. The hold of the hierarchy upon the press enab them to get themselves advertised much. But the danger Romanism is not in its numbers, but it is in its manipulat of politics in the interest of a foreign autocratic soverei This indicates strikingly that Roman Catholicism can flourish in this republic as an indigenous religion. This well. It does not deserve to flourish, for it has cursed ev country in which it has come into dominance, and is ev now making itself despicable in America to every patric citizen who has his eyes open.

"How do the priests figure it out that they have 40 cent of the soldiers in the armies of the country? The dir and adequate answer is that they do not so figure it. T claim it, but they must know that it is untrue. It is ab lutely clear that the ratio of Catholic soldiers to evangelic is approximately one out of six. How could it be otherwi It took the assurance of Romanism to make that claim.

"We have come to a dangerous pass in America w these priestly adherents to and sponsors for a fore hierarchy, which arrogantly claims sovereignty over its m bers in civil as well as in spiritual matters, can so brow and frighten the newspaper press of this free country t they can use their columns freely to flaunt before the pu eye the most absurd and ridiculous claims. These papers and must get the large majority of their support from pe whose religious faith is misrepresented, and whose sense justice is outraged by the insolent and untrue emanations Rome.

"The palpably misleading and boastful claims of Roman hierarchy as to its relative membership in Ame seem to have been adopted by our Government in the al ment of chaplains. While the five times more numerous ev gelicals are allowed two-thirds, Rome's proportionate ulation would give her one chaplain in six. She got one three.

"With the few notable exceptions, the American sec press, except country weeklies, is blind, deaf and dumb to most palpable outrages against common justice, if Rom the instigator. The simple truth is that the available evid indicates that the priests have nearly all the daily pa muzzled. This speaks well for Rome's political acumen, is unspeakably vicious as a matter of principle or polic this American republic. Not even in the South, where papists are hardly more than two per cent. of the populat can evangelical religion get a square deal in most of t papers. It is a shame.

"There is little danger in Catholicism, so far as its ab is concerned to win the people in an atmosphere of free unhindered Americanism, but it is dangerous because i subtle and unscrupulous; because with it the end justifies means, if the end is the exaltation of the hierarchy; bec it is in politics and gives fealty to a foreign potentate, claims spiritual as well as civil sovereignty. We not object to the Catholic having a spiritual sovereignty Rome, if that is what he wants, but we do object to his chievous and selfish political activity, in which, led by priests, he engages in the service of a spiritual lord, claims the right to dominate governments and nations.

"Thank God, Romanism is having a rough time trying grow in America, for all its boastful claims. May evange religious bodies grow in power and grace, leading Ame forward in the freedom which is in Christ. We are giving our sons to bleed and die in Europe with the ide allowing freedom of America's soul and political life t ensnared by the servants of a spiritual autocracy which cla also political sovereignty. We are not scotching the writ snake of Hun autocracy in Europe with the idea of giving nation up to be 'dominantly Catholic' after the war.

"Let Rome see to it. When this war is over ther going to be a close scrutiny of influences in America w are not one hundred per cent. loyal and American. Ofte the autocrat of the Tiber has through his servants insole sought to break down Americans without receiving effe rebuke, he will face and ought to face a new and aro American patriotism after the war is over, and not all subtlety and astute diplomacy of the Vatican will be abl save him from the demand to accept American principle else get out of America."—Journal and Messenger.

A WELL KNOWN FACT

It is a well known fact that the papal sympathy in recent great war was secretly with the Central Powers, she saw which way the wind was blowing; and that then openly espoused the cause of the Allies in order that might be on the winning side, might claim the glory of

ory and have a voice in the final settlement, hoping thereby save herself from destruction. It is amusing now to see charging the war to the Protestants and arrogating to self the credit for the victory. The subjoined quotations interesting:

"London, Nov. 25, '17.—The Vatican is accused in an torial in the Morning Post of being implicated in the paganda which the newspaper says was largely responsible the recent Italian reverses. Reviewing what it describes Vatican machinations, the Post declares that its political ivities during the war 'can by no sophistry be regarded as sistent with the principles of neutrality.'"

The Gaelic American of April 8, 1916, a Catholic journal, s:

"The smashing of wholly Catholic Austria and of partly holic Germany—between them the largest aggregation of holics in the whole world—would be a great misfortune the Church. [The Roman Catholic, of course] And as the shing of the Central Powers would be disastrous to the holic church, so the defeat of the Anglo-French-Russian iance would in the same degree be beneficial."

Commenting on the above the Apostolic Review of July 1918, under the caption, "The Allies' Victory—the Pope's lamity" says:

"The preceding was written a year before America entered war, but if the smashing of the Central Empires was not n desired by the papacy it stands to reason they are yet the same mind, and are doing what they can to avert their rthrow. The Russian situation is about what the papists ired. As we know, the Russians profess a religion (the eek orthodox) that opposes the pope, and papists desire see it overthrown. What I cannot understand is that owing that the papacy is really in favor of Germany and stria, our officials will persist in appointing to high respon- le positions subjects of the pope! It is a fact that many our high officials are either Roman Catholic or at least vor them greatly. Wake up, sleepy Protestants!"

A SERIOUS BREACH OF ETIQUETTE

Protestants are also waking up to the fact that the sinister wer of Papacy was manifested in the order sent out a few nths ago excluding Methodists, Baptists, Presbyterians and iscopalians from army cantonments, while admitting Cath- cs, Jews and Mormons. The Richmond (Va.) Times-Dis- tch of Sept. 9 contains protests from seven different Baptist nisters in both South and North. We quote a few criti- ms:

"Some time ago a committee was appointed, but not by the urches, composed of six men, to arrange religious affairs the camps. This committee of six had one Jewish rabbi ev. Cutler), one Roman Catholic priest (Father Burke), d Drs. Brown and Perry, of the Federal Council, with Dr. hn R. Mott representing the Y. M. C. A. I am certain that s committee does not officially represent the Protestant nominations of this great country. The above order was ued upon the recommendation of this committee.

"I respectfully submit that this order is entirely out of der in this 'land of the free and home of the brave.' It is essence the very same sort of pernicious thing we are fight- g on the 'other side.' It is almost unbelievable that such an -American species could be trotted out upon our free soil.

"2. It is hardly fair to permit the Roman Catholic church denominationally safeguard its boys in the army as well as ve a free hand in the propagation of its doctrine in the np through its own distinct organization and at the same ne shut out all other religious bodies from a like privilege.

"3. I hold it as a serious breach of etiquette, to say the st, for a committee, one-third of which is made up of wish and Roman Catholic members, to administer affairs for r government concerning the method in which the Prot- ant religions shall be conducted in relation to the hundreds thousands of Protestant boys in our camps."

The New York Evening World of Nov. 30, 1918, says the pe desires to attend the peace conference in order that he y gain some "temporal power," and adds that the Vatican seeking to establish a private telegraph office in the Vatican th private wires to all governments, so as not to have to use Italian telegraph lines.

ROMAN CATHOLIC VIEWS

Now listen to Papacy as she charges Protestantism with great world war, and appropriates to herself the glory of victory. The following excerpts are from the Catholic uth for Nov. 1, 1918:

"Only a few years ago non-Catholic writers were claiming at 'the most progressive nations in the world today, fore- st in civilization, are the Protestant nations.' Up to September, 1914, Germany was admitted by Protestant writers to be the most Protestant country on earth. The 'home of Protestantism' and 'the birthplace of Protestantism' Carlyle called Germany. Prussia (where the world war was hatched, and where another important event was hatched in the sixteenth century) stands out in front, Number One, in the Protestant world. It is amusing now to read some of the books and speeches written and delivered by English and American Protestant controversialists prior to the fatal year of 1914. In most of them you will find Germany pointed out as leading in civilization because she was Protestant, and held up as an example to the Catholic countries of Europe.

"Go through the files of non-Catholic newspapers and magazines published in 1870 and 1871, and read of the delirium of insolent joy in anti-Catholic circles when the news of France's humiliation was published. Protestant publications in the United States hailed the 'good' news as a victory for Protestantism.

"We wonder if the anti-Catholic forces to whom 'Valerian' refers realize that Marshal Foch is a fervent Catholic, and a brother of one of the most distinguished Jesuit priests in Europe. Do they know that on his shoulders now rest our fate and that of civilization? He commands the largest army the world has ever known, at least 10,000,000 soldiers, two-thirds of whom are Catholics. Is it not sickening to know that while the German legions are once more reeling under the blows of this great Catholic soldier, wretched 'patriots' in Alabama, Florida and other states are endeavoring to persecute his coreligionists? Is it not an outrage that in these trying times anti-Catholic bigots are asking our soldiers seeking promotion, and even applicants for responsible positions in certain munition plants the cowardly question: 'What is your religion?'

"Elsewhere in 'Truth' we publish . . . Luther did more than any other one man to enslave religion, to make it subservient to politicians, to weld the Church into an instrument which might be used for tyranny in the hands of a Bismarck or a William II. When Luther revolted against the authority of his superiors at Rome, he appealed to the German electors to support him. It was an appeal to national prejudices. He skillfully played upon the fact that Rome was foreign, and the electors, seeing their opportunity, eagerly availed themselves of the opening. Today we can see that the Church in Germany simply changed masters. She gave up the comparatively mild rule of Rome in exchange for the blood and iron of Prussia. If we go back far enough into the roots of history to trace the causes of this war, we shall place the responsibility upon Luther. He was not an apostle of liberty, but he has really made necessary this awful struggle of democracy against autocracy.

"And so far from freeing religion Luther enslaved it. Luther made it subject to the whims and passions and intrigues of petty German princes until the Hohenzollerns succeeded in dominating the whole Teutonic group of peoples. It had been better for the world if Luther had never been born. It had been better for the world if Luther had died before his revolt. What was the freedom he gave religion? The freedom of Prussian tyranny. What was the freedom he gave the world? The freedom of a violated Belgium, of a crushed Roumania, of a ruined Serbia, of a desolated Montenegro. What were the triumphs of civilization we owe to Luther? The sinking of a thousand men and women and children in the Lusitania, a warfare of frightfulness on sea and land, submarines, poison gas, liquid fire, ruin, havoc, rapine, spread systematically over the whole continent."

FORBIDDEN PUBLICATIONS

The same issue (Nov. 1, 1918) of the same Catholic journal (The Truth) contains the following clipping, which explains why Catholic prelates have forbidden their people to read the Bible; namely, because it is "dangerous to faith and morals." We quote:

"It is noted that the War Department has listed books which are considered dangerous for the soldiers to read at this time; these books are excluded from the camp libraries. Among them we find the book entitled 'Ireland's Case,' written by Seumas MacManus. The only reason we can see for placing this work on the list is that it might lessen the esteem of our soldiers for our co-belligerent, Great Britain. It might do this, of course, because it tells the truth. There are times when it is deemed the part of wisdom to withhold the truth from the youthful mind, for a while.

"In placing the ban upon certain books that are considered dangerous reading for the men of our army at the present time, the War Department of our Government is following the example of the Holy See, which forbids the reading, by Catholics in general, of books dangerous to faith and morals. The

'Index Expurgatorius' is the name by which the Church's list of forbidden publications has been known for centuries, and the wisdom of the Holy See in prohibiting certain books has furnished one of the stock arguments of enemies of 'Rome,' who say that our Church is tyrannical and seeks to obstruct education and enlightenment. Every wise and loving parent is a 'tyrant' and prevents the 'enlightenment' of his child when he excludes from the family library and reading table books and other literature that are dangerous for the child's imm ture mind."

We remember a tract put out by Pastor Russell o twenty-five years ago, entitled "Protestants Awake." It cal attention to the encroachment of Papacy, as outlined abo Bible Students will do well to read again pages 358-361, V 2, STUDIES IN THE SCRIPTURES, written twenty-eight years a and dealing with this very subject.

THE INNER SANCTUARY

There is a calm, a hallowed spot
Deep, deep my heart within,
A refuge from the tempter's art
And from myself and sin.

O blissful haven of my soul!
O presence pure and sweet!
No shadow there can follow me,
A calm and sure retreat.

No enemy can enter in;
No evil thing defile.
While hidden there, my spirit is
A spirit without guile.

Without a fault before the throne
I stand in light arrayed,
Beneath Jehovah's searching eye
Fearless and undismayed.

This is the picture he hath drawn,
Himself in his own Word,
Of his elect, his hidden saints,
As in the sight of God.

In the clear glass of that blest Word
Behold thyself, my soul;
See all thy being lost in him,
In him made fair and whole.

Then go thy way, forgetting not
How he regardeth thee,
But revelling in his light and love,
Exultant, grateful, free.

"Clothed with the sun," on high remain,
"The moon beneath thy feet";
Thy changing moods regarding not,
In him always complete.

WHO IS HE THAT CONDEMNETH?

[This article is a reprint of that published in issue of August 1, 1902, which please see.]

THE LIGHT OF LOVE

Love will not discuss the weakness of another;
Love will raise the estimation of a brother.
Love will rest not on past labors of her hands;
Love anticipates the pleasure from commands.

Loving deeds to the unthankful count not loss;
Think how Jesus bore the burden of his cross;
Think how God disperses sunshine over all
And let your light so shine, beloved, though 'tis small.

God is Love. We shall be like him, Love divine!
What a high and holy calling, yours and mine!
God has called us to be copies of his Son;
So let us then in love and patience heavenward run

IN WHAT SENSE GOD RESTS FROM HIS WORK

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which had made."—Genesis 2:2.

God is not now judging the world. He judged the world more than six thousand years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. In due time God made preparation for the redemption of Adam and his race and sent forth his own Son Jesus, to be their Redeemer. In the divine plan, the death of Jesus was designed to be the offset for the sin of Adam; so that "as by one man [Adam] came death, by one man [Jesus] should come the resurrection from death."

God has not yet finished the outworking of this plan through the Son. Its operation began more than eighteen hundred years ago, but has not yet progressed to the place where it is dealing with mankind. During this present age God's dealings have been only with the church; his dealings during the Jewish age were only with the Jews; and during the Millennial age, his dealings will be with the entire world of mankind, through the Jews. God's dealing with the church during the past eighteen hundred years has been to select some from every nation, people, kindred and tongue to belong to the new nation, the spiritual seed of Abraham. This work has not yet been completed. This Gospel age, therefore, is not yet quite finished. When this work shall have been completed, the present age will have ended.

The completion of the church is the resurrection change; and then the church with Christ will constitute the great spiritual seed of Abraham, which God declares is to be "as the stars of heaven." (Genesis 22:18) This spiritual seed of Abraham will begin immediately to bless "all the families of the earth." As the blessing was to the Jew first in the opening of the Gospel age, so it will again be "to the Jew first" in the opening of the Millennial age; for the Bible assures us that to Israel will come the great blessing, favor with God, under Messiah's kingdom, and their eyes will be opened to see that God is again graciously dealing with them. The New Covenant is to be made with the Jews. They will have learned certain lessons from the cast-off condition in which they have been for nineteen centuries, and they will become the leading people of the world. Other nations will flock to th (Isaiah 2:2, 3; Micah 4:1, 4) God's dealings from that ti on will be with the whole world; no longer with the chur for these will be glorified.

This matter is distinctly stated by the Apostle Paul, w declares that "God hath appointed a day in the which he w judge the world in righteousness." (Acts 17:31) God is now judging the world, but is preparing the church to sharers in the work; as the Apostle again says: "Know not that the saints shall judge the world?" (1 Corinthi 6:2) The world's judgment is not yet begun. They are still lying "in the Wicked One." (1 John 5:19) Althou Christ has died for all men, he has not yet taken possess of them. They have not yet been turned over to him. T are still under condemnation.

With the close of this age and the glorification of church, will come the inauguration of the New Covenant wh God promised through the Prophet Jeremiah, in these wor "The day cometh, saith the Lord, that I will make a N Covenant with the house of Israel and with the house Judah," etc. (Jeremiah 31:31-34) This covenant is to into effect as soon as the spiritual Israelites shall be compl and the New Covenant will be with Israel and with Juda "all the house of Israel"—and will extend through them to the families of the earth, until the whole world shall h been blessed through Abraham and his seed—spiritual a natural.

During the six thousand years since man was created, nations of the world have been permitted to do as they plea with respect to criminals and others, except as they wo have gone too far. If these should undertake to go too far the work of criminality they would be restrained, as in case of the Canaanites. We remember that the Lord decla to Abraham that before he would bring the children of Isr into the land of Canaan there was to be a certain del because the Amorites had not yet come to the full of th wickedness (Genesis 15:12-16), indicating that there wa

nitation toward which they were going rapidly; but that d would not cut them off, or permit them to be especially t off, under his supervision, until their iniquity had reached certain degree of fulness. See also 1 Kings 21:25, 26.

Now with the world in general, nations have risen which leed have been very wise. God permits them to do largely they please. Only when their plans interfere with his does limit them. Thus far shall they go and not further. And they put people to death, sometimes righteously and sometimes unrighteously, sometimes justly and sometimes unjustly, der one pretext or another. The manner of their death akes no matter so far as God is concerned; for all these ople are under the sentence of death and have been since ey were born. Sentence was passed upon them in Adam. hether they are killed in one manner or another does not atter at all so far as the divine sentence is concerned. God es not interfere. He rests the matter for the present.

The Apostle Paul says that God is resting from his works. has rested in the sense that he has not been taking an tive part in any of these affairs of the earth. He rested ter he had made man perfect; and he is now permitting man to work out his own schemes as he may please and to learn certain great lessons and have many wonderful experiences under the reign of sin and death. However, God does not purpose that this shall be the everlasting condition. He is resting; for he has committed all this matter to his Son, the great Mediator of the New Covenant, the antitype of Moses. The Messianic kingdom is to be set up, and the world is to be judged in righteousness by this kingdom, blessing all those who seek to do the right and punishing all those who take the wrong course, thus giving them instruction and judgment. The incorrigible will be destroyed in the second death.

At the end of that reign, the Bible says, Jesus the great Mediator, the antitype of Moses, will deliver up the kingdom to God, even the Father—after he shall have put down all sin, all insubordination and anarchy. The whole world, thus delivered over to the Father, will be perfect, and ready for their final test. So, then, the Father rests for seven thousand years; six thousand years under which sin and death have prevailed, and then another thousand, the Messianic reign for the uplifting of mankind, the Father operating through our Lord Jesus for that thousand years.

THE PASSOVER

[With the exception of the paragraphs below, this article was reprinted from article entitled, "Some Plagued—Some Passed Over," published in issue of May 15, 1907, which please see.]

One after another ten great plagues came upon the gyptians in order to compel them to let the Israelites go. e can readily see that God could have made the matter uch easier for the Egyptians even in their wrong condition heart. He could have raised up to the throne a man of aker character, one who would have readily yielded; but on e contrary the Scriptures inform us that God raised to the rone a man of that particular character which would be rong in resistance. Of Pharaoh we read: "For this very irpose have I raised thee up, that thou might show forth my wer." By this we do not understand that God had effected Pharaoh a bad character, had compelled him to be obstinate. Rather we are to understand that among the various heirs to the Egyptian throne God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne because he had such an obstinate character that his fight against God and Israel would justly call for the plagues. These plagues had been foreordained of God not only as a mark of his favor toward Israel, but also as in some measure a foreshadowing, an illustration of the plagues with which this Gospel age will end—the first three and "the seven last plagues."—Revelation 8:13; 15:1.

ISRAEL CROSSING THE RED SEA

[In this article, paragraph 6 was a reprint from article, "Crossing the Red Sea," published in issue of July 15, 1913. Paragraphs 5, 7, 13 and 14 were reprinted from article entitled, "Crossing the Red Sea," published in issue of December 1, 1901. The remainder was reprinted from article entitled, "The Salvation of the Lord," published in issue of May 15, 1907. Please see the articles named.]

INTERESTING LETTERS

A REMARKABLE CONFIRMATION

EAR BRETHREN:

In a recent magazine article concerning the overthrow of e ancient Babylonian empire I note a very interesting fact hich confirms the length of the "times of the Gentiles" as ven in STUDIES IN THE SCRIPTURES, Volume 2. The writer plains that the four words which appeared in letters of fire on the palace walls at Belshazzar's feast; viz., "MENE, ENE, TEKEL, UPHARSIN," are Chaldaic terms taken from the abylonian table of weights, and being translated from the cient cuneiform in which they were written, would read: mina, a mina, a shekel, a half-mina. The table of weights as follows:

20 gerah = 1 shekel.
50 shekels = 1 mina.

A mina, therefore, equals 1000 gerahs. Hence, "a mina, a ina, a shekel and a half-mina," or two and a half minas us a shekel, reduced to gerahs, yields the number 2520. ius, when Daniel pointed to this handwriting on the wall d said unto the Gentile monarch, "God hath numbered thy ngdom and finished it; thou art weighed in the balance and t found wanting; thy kingdom is divided and given to the edes and Persians," we know he alluded not alone to the eral kingdom of Babylon, nor to the literal Medo-Persian pire, which succeeded it. Rather, he was prophetically dearing, "After 2520 years of supremacy the Gentile lease of wer will expire, and the rulership of earth will then be vided and broken up and given to a two-fold empire"—the avenly and the earthly phase of the Messianic kingdom. entile supremacy began, as we all know, with the overthrow Israel's last king, in 606 B. C. Just 2520 years later, or in 14 A. D., the process of dividing began, in exact accordance th "the handwriting on the wall."

It is further observed that this number 2520 is distinctive that it is the least common multiple of all the digits in r system of numbers; that is, it is the least possible numr into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be vided. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of Gentile lease of power; and it is, at the same time, exactly seven symbolic years in duration. Who indeed could doubt but that our chronology is correct! And do not present world events corroborate it in every sense? We now behold the dividing of earth's kingdoms. It began exactly on time. The Messianic kingdom is the next thing in order after the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord.

Yours in the bonds of the Gospel, W. F. H.—*N. Y.*

STAND BY THE SHIP, WHATEVER COMES

MY DEAR BRETHREN:

Since we are all "men of like passions" and susceptible to the same besetments and experiences that come to all of us, a word or two of sympathy and appreciation from an interested one may be proper. It is not a displeasure to have THE WATCH TOWER coming to us again from Pittsburgh; it seems according to the fitness of things. I first saw the TOWER in 1884, and straightway became a subscriber. We have not parted company since then; and, please God, may our friendship last to the end, the very end!

Meanwhile we have had our trials; we are having them now; we expect to have them to the end of the way. But through it all the Lord has led me and has helped me. He has supplied me with his Word, the Bible. He has supplied me with his key to his Word—the Watch Tower publications. Thus equipped, it is enjoined upon me to "prove all things and to hold fast to that which is good." Thus the Lord's last message has been flowing to me through this channel. I need no other; I use no other.

We cannot, dear Brethren, express in words our deep appreciation of your sacrificing, enduring efforts to serve faithfully and loyally THE WATCH TOWER and its Society. Your progressive conservatism, or conservative progress, is assuring, so in keeping with the fitness of things. Your "View from

the Tower," for Nov. 1, 1918, is solid ground. I have read it twice. Here are my heart and my hand, trusting that we shall all stay in the ship, storm or no storm, until we reach harbor. His hand is on the helm. His voice is speaking peace to the warring elements. How very good to have him with us, to be with him, to be his, his forever!

In a general way the Lord's family, while yet in the flesh, resemble a natural family in some things. We manage by the grace of God to hang together. It takes much grace. So to speak, we hug and scratch, we kiss and make faces; but we are trying to be good. I believe that the dear Master loves us dearly; for his grace hides our imperfections. We do not always do so, and it hurts. But the sea is rough; the ship rolls and is tossed; the passengers are jostled. But it is safe to stay on board.

Your brother by his grace, J. P. M.—*Ohio.*

AN EXPRESSION OF LOVE AND CONFIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:

At a convention of Associated Bible Students assembled in East Palestine, Ohio, on Dec. 1, a motion was made, which carried without a dissenting vote, to send you an expression of our love and confidence. The resolution follows:

RESOLVED, That we, Associated Bible Students here assembled, hereby renew our pledge of loyalty and support to our brethren in charge of the work at the offices of the Watch Tower Bible & Tract Society. We believe THE WATCH TOWER is being used of the Lord today as much as at any time in the past. It is indeed "meat in due season" to all who abide in the "Holy." Be assured, dear brethren, of our continued prayers that the Lord will direct and uphold you in the work he has placed in your hands. God bless our Society and ALL the faithful co-laborers! COMMITTEE.

GLAD TO SEE HARMONY

DEAR BRETHREN:

Loving greetings to all the dear ones at the Watch Tower Office. We appreciate more and more the loving service of the dear ones whom the Lord is using to give us the food. I was so glad for the little visit to Pittsburgh and glad to see the harmony there. May the dear Lord keep you all humble servants, worthy of a place in the kingdom. How foolish to let a little pride and desire for honor shut us out from c eternity of honor and glory!

With sincere love to all, we beg to remain

By his kind favor, Brother and Sister J. G. T.—*Ohio.*

APPRECIATING THE LORD'S PROVISIONS

DEAR BRETHREN:

I wish to express my appreciation for the meat in c season and things new and old provided by our Lord throu THE WATCH TOWER for the household of faith. My earn prayer is that God may fill you with his holy Spirit and ov rule and direct your actions to his praise and glory forev Surely our faith should multiply and we should put fo double effort in overcoming the world, the flesh and c adversary, and in perfecting holiness as we see the unm takable signs of the end of the age and the inauguration the kingdom of Jesus Christ. May love abound in the bo of peace, and may we be filled with the joy that no m taketh from us. Your fellow-laborer, C. F.—*Md.*

A FEW WORDS OF KINDLY GREETINGS

DEAR BRETHREN:

Just a line to greet you at the new offices of the Socie and to assure you of my warm Christian love for you all a of my hope and trust to continue faithful to our Lord, truth and the brethren, not only in great matters, but also the little things of life. We still continue to remember y all in our daily prayers. With warm Christian love, I rema

Sincerely your brother in the Lord, G. B.—*Ont.*

THANKFUL FOR INCREASED LIGHT

DEAR BRETHREN:

While our Society, like its Lord and Head, is moving abo doing good, we are joyous to know that we are absolutely harmony with its management, its movements, its sayings a its doings. We are indeed happy to know that those who r resent the Society in the true sense of the word know, back by Scriptural evidence, what the mark of the beast is. beautifully was this matter explained in connection with discourse delivered by our dear Brother Thorn on last Sund that many of the dear brethren who heard it acknowledged him their mistaken ideas re this matter. Thank God for increased light now shining!

Your brother and fellow servant, R. H. J.—*Texas.*

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LORD, TEACH US TO PRAY

[Paragraphs 12 and 13 were reprinted from article entitled, "Pray Without Ceasing," published in issue of April 15, 19 The remainder was reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906. Please the articles named.]

THE LORD WILL DIRECT THE ISSUE

It is as important as ever to keep before our minds the thought of our Lord's personal relationship to every feature of his work. If the early church were to remember his words, "Lo, I am with you always, even to the end of the age," the thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the age, does not the thought of his second coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right fighting and right doing. For instance, should the adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, for the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes expectations, let us not think the Lord has neglected the pervision of his work and is allowing the Adversary to d it to pieces. On the contrary, let us establish our hearts the fact that the Lord is too wise to err and is as able as is willing to make all things work together for good to us, a to all the called ones, according to his purpose. If tempted intermeddle with matters that the Lord has put into the ha of another, let this thought restrain us and counsel us to g closer attention to that which the Master has committed our care, and to remember that "to his own Master each s vant stands or falls" and that it is for him to approve or c approve. It is not, therefore, for us to grasp managem or control or in any degree to force our views upon oth but rather to do our part as faithfully as possible and to le the results to the Lord.—Z. '09, p. 5.

ANNUAL MEETING OF SHAREHOLDERS

In view of events which have taken place during the past year, the dear friends everywhere have taken the keenest interest in the annual meeting of shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY, which was held in the Soldiers' Memorial Hall in Pittsburgh, Pa., on Saturday, January 4th, 1919. With eagerness has every Bible Student the world over looked forward to the events which would transpire there, and countless prayers have ascended to the throne of heavenly grace that the will of the Lord might be clearly manifested at this meeting. We are sure these prayers were answered; and the unanimity with which the results were received by present seems unmistakable evidence that the same Mig One who has directed the affairs of his church throughout centuries still stands guard over the interests of his little o and that no weapon formed against them shall prosper, for is the heritage of all the servants of righteousness. (Isa 54:17) How comforting and reassuring is our year text 1919 in this regard!

FOUR DAYS OF SWEET FELLOWSHIP

Preliminary to the shareholders' annual meeting of

day, January 4th, the thousand or more friends who had thered from all parts of the United States and Canada re privileged to enjoy a two days' feast of spiritual good ings spread by our present Lord and served to us faithfully various Pilgrim brethren. This program was also continued Sunday following the business sessions. It was indeed good be there; and the sweet spirit of the friends, especially nifest on the last day of the gathering, was an inspiration d a stimulus to each and all, and has proved a great source encouragement to every member of the Watch Tower office rce in particular. Many bitter trials have been the portion the church during the year just past, and these seem to ve whetted the appetites of the dear friends to participate re fully in the spiritual food which the Lord has so graciisly provided us. The discourses of the Pilgrim brethren roughout the convention were timely and helpful, and the ed for greater scrutiny of our footsteps during the remainder our journey to the kingdom was vividly brought to our attion. The zest with which the friends participated in the ayer, Praise and Testimony meetings showed that it was the termination of all of them to please the Lord above all ings else, and to press forward for the great prize that aits the faithful.

Friends from all parts of the United States and Canada ought to the convention the same encouraging message of ve and zeal for the cause so dear to our hearts; and the eet spirit of loving devotion to our Master was never more anifest than at this convention.

THE ANNUAL MEETING

The shareholders' meeting, convened at 10:30 o'clock on the orning of January 4th, opened by song and prayer. Vice-esident C. H. Anderson addressed the assembly briefly, call-g attention especially to the peculiar situation existing by ason of the incarceration of our president and seven other ficers and members, whose case is shortly to be argued in the ppellate Court. The following resolution was unanimously assed by the shareholders assembled, and was also enthusiasally participated in by the hundreds of spectators in the rear the auditorium and in the galleries, without a dissenting oice being heard. The resolution reads:

WHEREAS, seven of the principal officers and leaders of is Society, to-wit: J. F. Rutherford, President; W. E. Van mburgh, Secretary-Treasurer; A. H. Macmillan, R. J. Mar-n, F. H. Robison, G. H. Fisher and C. J. Woodworth, were ntenced on June 21st, 1918, to a term of twenty years in the ederal Prison at Atlanta, Ga., for alleged violation of the Es-onage Act; and G. De Cecca, a clerk, sentenced to ten years the same institution on the same charge; where they are ow confined without being admitted to bail; and

WHEREAS, it appears from the assignments of error, up-ards of one hundred in number, appearing in the records of ie court, that the judgment of conviction will likely be re-ersed upon appeal; and

WHEREAS, there was no evidence that any of these de-ndants was moved by any intent or purpose to injure the overnment in the prosecution of the war or otherwise; and it as a fact, conceded by counsel for the government that he ould point to no vindictive spirit against the government exting in the minds of these brethren;

BE IT THEREFORE RESOLVED: That we, the share-olders of the Watch Tower Bible and Tract Society, in gen-al annual convention assembled this 4th day of January, A. . 1919, hereby express unanimously our confidence in the in-egrity of these eight defendants and in their loyalty to the overnment and people of these United States, as well as their yalty to the Lord, and our utmost confidence that judgment ill be reversed, and that they will be completely vindicated hen all the facts are fully and impartially reviewed by the ppellate Court.

BE IT FURTHER RESOLVED: That we recognize the nprisonment of these our brethren to have been permitted y divine providence for an all-wise purpose in the outworking his designs in connection with the church in this evil day; nd that they are our exemplars in suffering for Christ's sake -a sweet savor unto God. We also express our confidence that eir incarceration and future release may result in a world-ide witness for the Truth on a hitherto unprecedented scale hen all facts connected therewith are made publicly known; nd we pledge ourselves as a body to co-operate in all lawful ays to aid in their release from bonds to the end that this itness might result.

BOARD OF DIRECTORS ELECTED

The legal aspect of the situation created by the absence of ie Society's President and Secretary-Treasurer was discussed detail, it being the thought of some that new officers should elected to all positions, but that this may in no way be understood to be a reflection upon our imprisoned brethren in any sense. Others were of the opinion that such action on the part of the shareholders might be misconstrued in some way by the public generally as being a repudiation of these brethren. All seemed desirous of doing only the Lord's will; and every speaker expressed the fullest confidence in the loyalty of the imprisoned ones, and believed they would be completely vindicated when all the facts in their case are reviewed. After a prolonged discussion, therefore, as to the advantages and disadvantages of postponing the election pending the decision in the Appellate Court, it was considered proper to proceed with the election of officers and directors in the regular way.

The Society's Charter requires that at first a Board of Directors of seven members be elected, and that from the seven elected the officers of the Society shall be chosen. As soon as the motion for postponement of the election was withdrawn, Brother E. D. Sexton, who had been appointed by the Vice-President as chairman of a nominating committee, took the platform and placed in nomination for directorship the following seven brethren:

Brother J. F. Rutherford	Brother C. H. Anderson
Brother C. A. Wise	Brother W. F. Hudgings
Brother W. E. Van Amburgh	Brother E. J. Coward
Brother R. H. Barber	

Other nominations were then presented by various shareholders as follows:

Brother W. E. Spill	Brother G. F. Kendall
Brother E. H. Thomson	Brother H. H. Riemer
Brother J. F. Stephenson	Brother E. F. Crist

It was then moved and seconded that the nominations be closed, and that the ballot be taken. Seven brethren were appointed by the chair as inspectors of election, each of whom took and subscribed to the required oath to perform their duties as judges and inspectors with fidelity. It required about four hours to check up all the proxies and certificates and to count the votes. At about 8:30 p.m. the result of the ballot was announced, as follows:

J. F. Rutherford	112,000	C. H. Anderson	70,113
C. A. Wise	111,712	E. J. Coward	59,917
R. H. Barber	97,828	H. H. Riemer	53,134
W. E. Van Amburgh	88,307	J. F. Stephenson	52,081
W. E. Spill	84,148	E. H. Thomson	48,410
W. F. Hudgings	75,942	G. F. Kendall	1,769

The seven who received the highest number of votes cast and who were declared by the judges of election as having been duly elected members of the Board of Directors of the Watch Tower Bible and Tract Society for the ensuing year, were:

J. F. Rutherford	W. E. Van Amburgh
C. A. Wise	W. E. Spill
R. H. Barber	W. F. Hudgings
C. H. Anderson	

ELECTION OF OFFICERS

The next order of business was the election of a President, a Vice President and a Secretary-Treasurer. The chairman of the nominating committee then placed before the assembly the names of the following brethren:

For President—J. F. Rutherford
For Vice President—C. A. Wise
For Secretary-Treasurer—W. E. Van Amburgh

There being no further nominations, the shareholders by unanimous rising vote directed the chairman of the judges of election to cast all the ballots for the above mentioned persons as officers of the Society for the ensuing year. Thereupon the chairman declared the three brethren mentioned to have been elected by unanimous vote to the positions named.

When the announcement of the election of officers was made, Brother C. H. Anderson, the retiring Acting President, called Brother C. A. Wise to the platform and introduced him to the assembly as his successor. Brother Wise was received with applause and then spoke briefly, expressing his thanks for the confidence shown and his belief that he would have unanimous support from the members of the Society throughout the world, as well as the Lord's blessing upon our united efforts to serve him to the best of our ability in these trying times.

CLOSE OF THE CONVENTION

The annual business meeting was then closed by prayer. Many were the expressions of gratitude and love one to another as the dear friends acknowledged the overruling providence of the Lord as manifested in the outcome of this annual election. There was not an expression of dissatisfaction to be heard on the part of any shareholder present; and it was manifest that all were determined to work shoulder to shoulder during the months that are before us in carrying forward the

great work which we believe the Lord in his providence has for his church to do ere their exaltation to heavenly glories beyond the vail of death. The outstanding thought entertained by the brethren throughout the convention, and particularly at its close, seemed to be that the Society's work in the future will be blessed to the spreading of the truth on a hitherto unprecedented scale, and that the numerous thousands of sleeping Christians, "foolish virgins," shall be aroused from their slumbers to a recognition of the presence of the Lord and the establishment of his kingdom upon the ruins of the existing order.

As always, those present said that it had been the best convention they had ever attended, and that never had they se the spirit of unanimity more manifest than at the close of t annual meeting. This is, of course, what should be expect when we realize the fact that we are standing upon the ve threshold of the Messianic Kingdom, and that soon the Lo shall be pleased to take us home, if we have developed spirit and proven faithful to him and to his cause throu all circumstances and conditions. With calmness and sobri let us press forward, doing the work that the Lord has for people to do, and above all showing his loving spirit towa one another; and we shall shortly have the blessed privilege being ushered into the eternal glories of immortality.

MARAH AND ELIM

Today 'tis Elim, with its palms and wells
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

The same desert holds them both; the same
Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both,
And the same mountains compass them around.

So is it with us here on earth; and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant watersprings;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done;
We reach the city of our God at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs!
O holy Paradise! above these heavens,
Where we shall end our desert-wanderings!

OBTAINING MONEY UNDER FALSE PRETENSES

Letters are coming into the office indicating that the friends everywhere are being imposed upon by professed brethren who are soliciting money upon various pretenses. Several times in the past we have warned the friends of the unwisdom of giving money to those who solicit it, working on the sympathy of the friends by using as an argument their connection with the ciety or the record of past service.

We suggest that all letters soliciting money be submit either to the home class of the one asking assistance or to Watch Tower Bible & Tract Society.

THE LAW OF DEVELOPMENT

[This article was a reprint of that published in issue of December 15, 1895, which please see.]

"LOVE AS BRETHREN, BE PITIFUL, BE COURTEOUS"

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

It would appear that in the original Greek this text has the thought of bearing with, sympathizing with, being merciful toward the infirmities, imperfections of the weak, especially the weak among the Lord's people. Some who come to Christ are very weak according to the flesh, and others are strong. Some of God's people are stronger spiritually in that they have been longer in the good way or have made more rapid development than have others. But the fact that God has accepted any as his children is sufficient indication that we should accept them as brethren; and if they are brethren we should act accordingly; that is, in a brotherly way—sympathetically.

If we see that certain ones are weak in some respects, we are not to be harsh, unsympathetic, not to hold them in contempt. "Take heed that ye despise not one of these little ones." (Matthew 18:10) We might be naturally inclined to draw away from these and to say to ourselves: "I will not associate with those people. I prefer those who are stronger, better looking or better educated, etc., for my associates, my friends." We might feel an impulse hardly ever to speak to the others, or if at all, in a patronizing way. This would not be bearing with the infirmities of the weak, but pleasing ourselves, our flesh, doing the things that naturally we would prefer to do, keeping company that naturally we would prefer to keep, separating ourselves from the weaker, the humbler, etc.—living for self.

The Apostle points out that this is not the proper course. Even if we are stronger than some others of the members of the body, the fact that they are real brethren in the Lord, accepted into our Father's family, is an all-sufficient reason why we should recognize them, why we should sympathize with them, be helpful, bear with their infirmities. Those who are deficient in various ways realize that they have an infirmity in these respects; and those who are naturally fastidious ha an opportunity of demonstrating how much of the Maste spirit they possess. These have an opportunity of bear something in this connection, in that they will speak to others, fellowship with them as brethren in Christ, when t are not very popular, not very influential, when to be kno as their friends would seem to be rather a compromise standard from a natural viewpoint. For "there is neit Jew nor Greek, bond nor free, male nor female; for ye all one in Christ Jesus."—Gal. 3:28.

This does not mean, necessarily, that we are to forsake the most highly intellectual friends of the truth, all the e cated, or all the comely in appearance, and associate only w those who are lacking in these respects. But it does me that we should bear with the infirmities of the weak ones, t we should be sympathetic, merciful and kind-spirited, sho love them as brethren. We are to love all who are Chris loving them in proportion to their manifestation of the sp of the Master, and not to think merely of what would be m pleasing to ourselves in a natural way. Our Father in heav who searches the heart, esimates each of us according to development of the precious fruits of the holy Spirit, and according to social standing or color of skin or outward co liness; and we are to follow his example to the extent ability.

God has left open before us various doors of opportun for service to the brethren; and the degree of our love them is measured in his sight by the zeal with which we deavor to use in that service the talents in our control. The fore let this thought nerve us to greater energy and faithf ness in the joyful service of the Lord; for our love, zeal a devotion for the brethren testify to the Master the degree our love and zeal for himself.

THE GIVING OF THE MANNA

[The first paragraph of this article was a reprint from article entitled, "Give Us This Day Our Daily Bread," published issue of July 1, 1902. The remainder was a reprint from article, "Led By a Way That They Know Not," published in iss of June 15, 1907. Please see articles named.]

"PARTAKERS OF THE HEAVENLY CALLING"

brethren, chosen by the sovereign Voice of Might,
your high and holy calling out of darkness into light!
d according to his purpose and the riches of his love,
to listen by the leadings of the gentle heavenly dove!

d to suffer with our Master, patiently to run his race;
d a blessing to inherit, called to holiness and grace,

Called to fellowship with Jesus by the ever faithful One,
Called to his eternal glory, to the kingdom of God's Son.

Whom he calleth he preserveth; and his glory they shall see.
He is faithful who hath called you; he will do it, fear not ye!
Then, holy brethren, onward! Thus make your calling sure;
For the prize of the high calling bravely to the end endure.

JETHRO'S COUNSEL

The last three paragraphs of this article were reprinted from Chapter III, Volume 1 of Scripture Studies. The first two graphs were reprinted from article entitled, "God's Covenant at Sinai," published in issue of August 1, 1913. The re- der was reprinted from article, "God First—in the Decalogue," published in issue of July 1, 1902. Please see articles ed.]

"BE THOU FAITHFUL UNTO DEATH"

Faithful when with tears thine eyes are dim,
Faithful when Joy's cup o'erflows its brim;
Faithful when God seems to veil his face,
Faithful when he crowns thy work with grace.
Faithful, though thy loved ones turn aside,
Lips that praised thee once, with harshness chide;
Faithful though success enwreathe thy brow,
Faithful should the world before thee bow.
Faithful till hath fled life's fleeting breath,
Eager hands lie folded still in death.

THE TEN COMMANDMENTS

Paragraphs 4 to 7 of this article were reprinted from article entitled, "God's Ten Commandments," published in issue of ust 1, 1913. Paragraph 8 was reprinted from an article entitled, "Who Is My Neighbor," published in issue of same date. remainder was reprinted from article entitled, "This Doth God Require," published in issue of June 15, 1907. Please see les named.]

LETTERS FROM AFIELD

A MESSAGE OF GRATITUDE

HE DEAR FRIENDS EVERYWHERE:—

Grace, mercy and peace be multiplied unto you!

Am taking advantage of an opportunity to dictate this note xtend to all the dear friends throughout the United States Canada my heartfelt thanks for the great love bestowed us and manifested in the numerous Christmas presents h I and my associates have received, as well as cards, rs and messages of love. May the Lord bless you one all!

am unable to write you personally, and so am asking that general message be given you. I am overwhelmed by expressions of love, dear brethren. May the Lord re- you richly!

Your brother and servant by his grace,

J. F. RUTHERFORD.

CONVINCED OF HIS MISTAKEN ACTION

R BRETHREN:—

It is with deep regret for my action taken about a week that I humbly write this letter, acknowledging that I made a grievous mistake in supposing for one moment THE WATCH TOWER was no longer being guided of the d. I attended a meeting of opponents, at which were e hitherto prominent brethren. Their arguments were convincing that upon my return I immediately sent the of the letter to you, without any meditation or without ing to the leading of the Lord in the matter.

However, since that time I have meditated very much over matter, looking up various Scriptures. Now I am fully vinced of my mistake, and beg to apologize for being so y in such an important matter and for any inconvenience rouble I may have caused there. Hoping that my name again be placed among the readers of THE WATCH ER, and also as a member of the International Bible Stu- s' Association, I remain

Your brother in the service of the Lord,

G. W. V. B.—*Wash.*

OUR PASTOR'S WORDS AS TRUE NOW AS EVER

R BRETHREN IN CHRIST:—

The TOWER is certainly grand; and we believe the words our dear Pastor are just as true now as they ever were F 658) and that THE WATCH TOWER will be used of Lord in the future as well as in the past. (Luke 12:37; elation 8:3; 14:18) The "Mizpah" of Jeremiah seems each the same thing, Mizpah meaning "watchtower."

We ask an interest in your prayers that we may stand ever ful, and assure you of ours in harmony with the Vow.

Yours in the one hope, Bro. and Sr. K. F. B.—*Ohio.*

THE FATHER'S BOUNTIFUL TABLE

R BRETHREN:—

We just want to tell you something about our appreciation he last two issues of THE WATCH TOWER. We feel sure ave never enjoyed a TOWER as we have that of Nov. 1st, particularly the first article and the reproduction from one of the old TOWERS—"Divine Providences." We have read and re-read these articles, and it seems to us they are just about the finest we have ever had the good fortune to see, and we are grateful to our heavenly Father for his abundant and delicious spread. Every article in the TOWER of Nov. 1st is a gem; and the issue of Nov. 15th is also fine as far as we have read, particularly the first article. The dear Father is certainly setting a most wonderful and bountiful table before us, and it seems that the food gets better as the end of the way draws nearer.

Be assured that it is our daily prayer that our heavenly Father will guide and direct you in the work you are doing; and we ask also that you remember us in your petitions.

Your brother by his grace, P. A. G.—*Tenn.*

COULD NOT MAKE DEAF EARS HEAR

DEAR BRETHREN:—

How may I become a member of the Church of Present Truth? I was converted to the belief last winter when a copy of one of your publications was placed in my hands; and I believe that it was by divine providence that I received the volume. I had long struggled with and argued against theories on the Bible as expounded by the Sunday School journals of various churches, until at times I was ashamed of myself, and thought that perhaps the devil was inspiring me to argue against God's Word. But now I see that I was blindly struggling for truth and light.

At the time when I got the volume I was teacher of the men's Bible class in the First Methodist Church here. I realized that it taught me to leave the erring church; but I was so desirous of bringing the light to those whom I had learned to love that I continued to teach the class, discarded theories of the journals and substituted as much present truth as I knew. I was the president of the Gospel Team; and I gave it to them there and tried to lead them to the real truth. But this was all in vain. In a little while I despaired and quit. So at last I have given up all hope of making a deaf ear hear. I am "done." Have you any advice for me?

Sincerely yours, A. E. J.— *Kans.*

GRATEFUL APPRECIATION OF THE TOWER

BRETHREN BELOVED IN THE LORD:—

Grace and peace be multiplied unto you! Many times have I had in mind to write to you to tell you of my deep love for you, and of how much I appreciate what you are doing for me in the way of strengthening my faith and increasing my joys in the Lord through THE WATCH TOWER; but I have refrained from so doing because I know that you are all quite busy. But when I read the last TOWER (Dec. 1st issue) I could refrain no longer, as it contained just the subjects that I have been considering for the past three months, using the same references—the back numbers of the TOWER. From the TOWER of 1911, pages 180-182, the article on "The Rewards

of Sacrifice," together with the subject, "The Two Parts of the Harvest," I am fully assured, dear brethren, that the Lord is using the same channel in giving the necessary food for the upbuilding of his people. Our prayers have been, and are yet, on your behalf that the dear Lord may continue to guide and direct your work and labors of love to the praise of the God of all grace. In the Nov. 15th issue the ar on "Self-Denial"—in fact, all the articles are excellent; we feel that we could not do without the "meat in due sea "things new and old," from the storehouse.

With love to all at the Watch Tower office, I remain
Your brother in Christ, J. C.,—*Ohi*

BAIL DENIED—APPEAL PENDING

Application for bail in the case of Brother Rutherford and associates was denied by the Circuit Court of Appeals on December 3rd last, probably without a full review of the facts and circumstances by reason of the near date of argument. case is expected to be reviewed in the Appellate Court w thirty days, and an early decision is anticipated.

NEWSPAPER CLIPPINGS REQUESTED

The Society would be pleased to receive newspaper clippings bearing upon the subject of general Amnesty for political prisoners, and particularly anything in reference to the case of J. F. Rutherford et al. Please mark the name and of the paper from which the clipping is taken.

RESOLUTIONS OF LOVE AND LOYALTY

So many resolutions of loyalty to the Society and pledges of co-operation have been received from classes within the past few days that it is impossible to publish them all. We ask that the dear friends accept this as acknowledgment of any such resolution and pledges, with the assurance of our deepes preciation therefor. Publication of as many as possible be made from time to time in THE WATCH TOWER column

A CORRECTION

An unfortunate reference to "a Brooklyn sister," whose name however was not given, appeared in the second paragraph of a circular letter sent out from this office under date of Dec. 12th. We now learn that our information was inaccurate; and so far as we are aware no Brooklyn sister i sponsible for false reports as described. We are glad, t fore, to make this correction at this time.

VOL. XL PITTSBURGH, PA., FEBRUARY 1, 1919 N

VIEWS FROM THE WATCH TOWER

Now that the great war has come to an end and the definite conclusion of peace seems to be a near reality, the year 1919 appears big with possibilities from practically every viewpoint. Men who have been grappling with momentous problems, and who have often been on the verge of complete despair during the four years' struggle just ended now take new courage as they emerge from the world chaos and look out into the immediate future. Notwithstanding this happy aspect, however, serious-minded statesmen of all nations seem conscious of the fact that the greatest precautions must be taken in the manipulation of the world's affairs at this juncture, lest there arise international jealousies, suspicions and misunderstandings, and a general discontent on the part of the masses that may lead to grave difficulties in all lands. Bolshevism is a terror to every conservative statesman the world over. Particular concern is being expressed in the public press of England and also of America that delay in dealing liberally with political prisoners now being held in penitentiaries and disciplinary barracks beyond the period of hostilities abroad may breed such wide-spread dissatisfaction as would prove detrimental to the best interests of the state.

We quote from *The New Republic* (N. Y.) of Jan. 11, 1919, as follows:

"In England there is already on foot a movement for the release of all persons held in prison for conscientious refusal to do military service. It is not a radical movement. Nor is it a sentimental movement. Among the signers of the petitions for amnesty we find such names as those of Viscount Bryce, Viscount Morley, Sir John Simon, Lord Buckmaster, etc. These men have been wholehearted supporters of the war and of the measures necessary to render England's war policies effective. They would be among the last to urge any action that would be prejudicial to the good order of the state. They recognize that no civil purpose is advanced in the least by further penalties inflicted upon conscientious objectors. Therefore why not set them free?

"No free state can possibly make a crime out of refusal to serve in war when such refusal is actuated by sincere conscientious motives. We may consider such an attitude illogical, absurd. . . . But we have passed beyond the point of barbarism. To attempt by threats and penalties to force such a man into military service would be tyranny as hideous as that of the Roman proconsul who slew the seven brothers and their mother because they refused to eat swine's flesh.

"The conscientious objectors in disciplinary barracks or in jails represent nothing but a part of our machinery of conscription. That was a hideous bit of machinery to use, but we were at war and did not stick at means. But now the war is over, and we have scrapped the rest of our machi of conscription, is there the slightest reason why we sh keep this least defensible part of our machinery in mo Is there the least ground for subjecting to further priva and tortures the men who have committed no crime ag the state?

"No crime? But how does it come that they are se penitentiary terms of ten, twenty and twenty-five years? is a result of the infinite stupidity of our war policy, w we ought not to seek to justify, but for which we ough make amends.

"Men have been manacled, confined for outrageous pe in solitary confinement, thrust into a dangerous conditio physical debility, driven insane. To what end, in God's na In order to strike terror into the hearts of draft evaders side: that was the only plausible reason. But then, why not these tortures conducted in the open, where they m have exerted their supposed salutary effect? Why did Mr. Baker's War Department bulletins run something this: 'The Department reports with satisfaction that John Smith has been so successfully harried that he is n raving maniac, and the chances are excellent that he never recover'?

"Let us forget it, grant amnesty to ourselves for it were only stupid, not depraved. . . . Let us not leave the radicals, the sentimentalists, the sympathizers with trinary pacificism, to make the first move in the ma This is not a radical issue, but an issue as old an respectable as political liberty."

From the same publication, under date of Jan. 4, 191 quote the following:

"The fighting is over. America is asking the nation consent to a peace resting upon justice. With what po grace can we appear before the conference table as a c pion of liberty when some 300 conscientious objectors more than 1,000 prisoners under the Espionage Act are fined in abominable prisons under sentences of five, twenty or thirty years for no other crime than loyalty to viction? Surely when Americans know the truth they demand an amnesty as the only possible proof of our cerity in waging a war for the right of men everywher choose their way of life and obedience.'"

Thus while statesmen and journalists are discussing matters from the standpoint of expediency as well a justice, the Lord's people are in a position to view ma from an additional angle. We are able to see that the pr crisis of history is exactly that which was foretold by prophets of Israel centuries ago. The war and its atten sufferings have been depicted in the Old Testament writ

Bible Students have been apprised of these facts for the forty years through the writings of Pastor Russell. Even discontent which would follow the war, and the numerous plications in world politics, have been pictured by the prophets, as well as the glorious kingdom of Messiah, h is to be established on the ruins of the present order. ncident to the great time of trouble in which we find ourss at the present moment, the Lord's people are called to undergo special trials and tests along with the rest ie world. But while the worldly-minded ones chafe under experiences, the Lord's people have the blessed assurance all things shall work together for their good, and that weapon formed against them (as new creatures) shall per; for this is their heritage as servants of the Lord.—ih 54:17.

Among the numerous conscientious objectors and political oners now in confinement will be found many members of INTERNATIONAL BIBLE STUDENTS ASSOCIATION. They have ecrated their all upon the altar of sacrifice, and are pting the cup which the Father hath poured for them in true spirit of the Master.

n considering the various articles now appearing in the spapers and magazines on the subject of Amnesty for tical prisoners, and its possible effect upon the release of own brethren in bonds, we are reminded of the experis of Jeremiah in the days of Israel's last king. He was risoned for his convictions and teachings, and was later used through the agitation caused by the radical element hat time. He was lifted from the dungeon by means of . Whether all the features connected therewith are cal we would not venture to say; but there are many gs involved which make the general circumstances pically interesting. Who knows but that it may be through newspaper agitation of the country that the release of all tical prisoners may be shortly brought about, and particly those of the Lord's people who have been incarcerated conscience's sake?

We quote from *The Scrantonian* of Scranton, Pa., under of December 15, as follows:—

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

'A New Jersey paper of recent date has the following, that rorthy of the consideration of every man who believes in ice:

TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

'About one of the first things that President Wilson should s to pardon the followers of the late Pastor Russell, who e sentenced to long terms of imprisonment for alleged vioon of the Espionage Act. Some people think these men more sinned against than sinning.'

'That the administration will seriously consider this hint he matter is properly presented at Washington there can no doubt. It seems to conservative people that the imonment of the Russellites was a mistake that bordered on stice. It will be remembered that a number of men, two hem from this city, engaged in the work of completing a that was being written by Pastor Russell at the time of death. Certain passages in the book, which in the main jumble of references to the Bible, denounced war on gen principles.

'When the attention of the editors was called to what ned disloyal utterances they quickly withdrew the 'FINED MYSTERY' from circulation and offered to re-write it, uppress it entirely until the end of the war with Germany. y declared that they had no thought of committing a dis-l act.

'When the Russellites were sentenced several months ago would have been useless for any one to attempt to secure modification of their punishment. Public sentiment was too warm against anything that looked like an attempt to hamper the Washington government. But it is different today. And it seems time to make reparation for the error of classing these honest and loyal men, who might perhaps be religious fanatics, with red-handed criminals who for money secured from the German government stood ready to stir up dissension, burn buildings and commit murder in the interest of their employers.

"*The Scrantonian* has no interest in the sect formed by the late Pastor Russell and cares nothing for the teachings of the late Bible exponent. We have no affiliation with the cult, or whatever it may be called. But *The Scrantonian* believes in fair play, and conservative people everywhere who are conversant with the proceedings beginning with the arrest of the 'FINISHED MYSTERY' editors and followed by their trial, conviction and sentence, must admit that the alleged offense did not call for any such punishment as was meted out."

ROME IN POLITICS

Bible Students are familiar with the teachings of the Scriptures which indicate that the Catholic Church would figure very largely in the political affairs of the world. For a brief period at the end of this age, the Revelator, referring, we believe, to the Papal system as a world power, says: "And when he cometh he must continue a short space." (Revelation 17:10) Students of prophecy are therefore interested to learn with accuracy the views of the Pope on the coming "League of Nations." The habitual interest of Papacy in the politics of the country is well expressed in the following extract from *The Christian Leader* of January 7, 1919:

"It is no new thing that the Church of Rome seeks to control the political movements of any country in which it is strong enough to make it worth while to try. In the early history of our country, Rome was too weak to make itself felt, except in a small way in two or three of the states. But of late it thinks of itself somewhat as Germany has been doing—able to control the government and derive its own nourishment from the life of the nation. Usually it proceeds very slyly, and rarely publishes its purpose to the world; but occasionally it forgets discretion and allows its inward thoughts to escape. One of our contemporaries has lighted upon an article credited to *The National Catholic Register*, which lets fall statements of facts and purposes which may well open the eyes of our people. The paper referred to congratulates itself and its readers in such paragraphs as the following:

"'It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson. This is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.'"

SATAN'S SNARES AND DELUSIONS

"Surely he shall deliver thee from the snare of the fowler."—Psalm 91:3.

Throughout the Bible Satan is pictured as a great fowler ing snares for the feet of the unwary; and in this work he the co-operation of a host of unseen spirit beings, all actu- by one common purpose, namely, that of hindering the d's people from making their calling and election sure. se evilly inclined beings are variously referred to in the iptures as "devils," "unclean spirits," "wicked spirits," ng spirits," "seducing spirits," "the angels that sinned." uteronomy 32:17; Matthew 8:28; 12:45; Mark 1:23; 2 er 2:4) They obsess or possess human beings, using the gues and the voices of these unfortunate persons to utter r own lying deceptions. (Matthew 4:24; Luke 8:2) Satan epeatedly declared to be their "prince" or leader. The Bible further declares them to be the author of many of the false doctrines extant, and asserts that by believing and teaching these false doctrines the Lord's people may be unwittingly fellowshiping with these devils. This fact alone should be a sufficient reason why the Lord's people should be on their guard against such fellowship.—Matthew 6:24; Ephesians 2:2; 1 Timothy 4:1; Revelation 16:14; 1 Corinthians 10:20, 21.

The only successful way to resist these evil spirits is to be armed with the truth on all doctrinal points. (Ephesians 6:11-13) The Scriptures still further teach clearly that these evil spirits approach the human mind by using cunning, crafty suggestions couched in Biblical language, often quoting Scrip-

ture itself, professing great piety and much love and sympathy, and claiming to be representatives of the Lord. (2 Corinthians 11:13-15) Sometimes these messages are spoken in the ear, so that no other person can hear them. At other times they are given by a series of impressions or suggestions made on the mind, either directly or through another person.

VARIOUS TRAPS TO ENSNARE THE UNWARY

A successful fowler must conceal his snares; and so Satan hides his deceptions under a cloak of piety. We remember well the record of his attempt to deceive our Lord by suggesting to Jesus' mind certain Scriptures and at the same time giving also a distorted interpretation of these texts. But our Lord was so thoroughly armed with the truth that he could easily discern the deceptive arguments, and thus was able to answer with another text that bared the false interpretation suggested by Satan.

For the ignorant and curious, Satan and his associates use the cruder forms of deception, through rappings, table tipping, hypnotism, mesmerism, spiritism, clairaudience, clairvoyance, jugglery, black art, the planchette and the ouija board. For those of more esthetic tastes and more religiously inclined, he has a still more subtle snare in Christian Science, Theosophy, New Thought, faith cures and divine healing. The bait is physical healing, and the snare lies in the deception that the healing comes from the Lord. These appeal to a class who crave occult power over others. It gratifies this ambition and appeals to their vanity. Conscious of this supernatural power, persuaded that it must be God-given, they are not aware that the Bible explicitly declares that Satan will be permitted to cast out Satan—that is, Satan will have power to heal his own sick. Ignorant of the Bible teaching on this point, they are not prepared to see that Satan and his ministers will appear as "an angel of light," bringing blessings of health and prosperity.

When the truth on this subject is brought to the attention of this class, they are so completely ensnared in the error that they "resist the truth," "reprobate concerning the faith." (2 Timothy 3:8) They may not be reprobate in morals, however. Many of our best moral citizens are thus ensnared. This device of Satan is especially designed for a class who hold to a high standard of morals. Hence we find among its votaries, scholars, professors, teachers, the refined, the educated and the aristocratic. This snare is so cunningly hidden that it is very difficult to discern. Extremely few are willing to admit that Satan can be the author of any good work. This erroneous idea helps to conceal the snare.

GIFT OF HEALING IN THE EARLY CHURCH

Then, too, there are some Scriptures that lend plausibility to the thought of "divine" healing. It is argued that Jesus and the apostles healed the sick. But the deluded ones fail to note that these healings were instantaneous and complete, and that the healer always spurned the proffered reward. Again, they fail to note that the gifts bestowed upon the early church were not alike to all. Some could heal; some could speak with tongues, etc. (1 Corinthians 12:8-10, 28-30) They also fail to note that our Lord and the apostles never healed one of the disciples, but always one of the multitude; and that they did not heal all of the multitudes; for Jesus passed by the pool of Bethesda, where there was a multitude of impotent folk. But the Master healed just one and then went his way. —John 5:1-9.

The special gifts bestowed upon the early church served a good purpose at that time. The New Testament had not yet been written, and the disciples needed some credentials; else the public would not listen to their message. And so, the Apostle tells us, these gifts were for a "sign to the unbelievers." They were not intended for a sign to the believer, the Christian. Notice how positively this is stated. Prophesying (teaching) is the method used and intended to instruct and convince; and teaching is expressly declared to be of more importance than are gifts.—1 Corinthians 14:5, 22-24.

THE CHURCH TO DO "GREATER WORKS"

Another thing which lends color to these deceptions, and which is nearly always quoted as "proof," is the text found in Mark 16:17, 18. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is supposed to be incontrovertible evidence that the Bible is authority for "divine healing." But the argument falls flat when it is known that all of the last chapter of Mark from verse 9 to verse 20 is spurious, added by some priest or monk, long after the Bible was completed and after Mark's death. Nevertheless, those ensnared in this doctrine of divine healing are so thoroughly rooted and grounded in the error that they will not investigate when this matter is brought to their attention when investigation can be made with little effort. On the trary, it is quite generally thought that the possession of powers of healing evidences a very close relationship God.

We notice that our Lord told his followers that they v do greater works than he did. (John 14:12) Jesus heale sick and performed many wonderful works. We might fore ask: "What could be a greater work than these?" Bible gives the answer. Opening the eyes of those wh blind to the truth, unstopping the ears of those who are to the truth, healing soul sickness and satisfying heart h —these are the "greater works" which the church is leged to do. It is a far grander and more notable wo perform spiritual healing than to heal physically. The is at most only a temporary matter, affording temporary ing. The former affects the eternal, future welfare.

Satan's snare is to get people so infatuated with the of physical healing that they will spend their time and money to this end—a selfish one—rather than in study, tation and prayer. While the bait of physical healing is effective, and is ensnaring more people than is any other that Satan is using, yet he has other varieties also. No the snares above mentioned would catch the Lord's peopl truth people. Satan could not use this bait with them. T fore he must needs use a different kind, some error more s than any we have heretofore described. He is a wily fo never at a loss to know just what to do. Besides, he l great advantage in that he knows not only our thoughts our weaknesses also, yea, better than we know them selves. He is well aware that the truth people canno caught in any of the ordinary snares mentioned above. T fore he has designed something still more subtle and dece for them. This is a great scheme, and it works to an am extent among those who are not on guard.

TWO METHODS OF ATTACK

There are two methods of attack, both of which appe fleshly weakness. Either of these methods seems to be su ful with some who could not be ensnared in any less s way. They are:

(1) Satan suggests to the mind something which flatter the vanity or will bring his victim into the lim of popularity. This is the easiest way to catch the un for the reason that the majority of people have the org approbativeness or that of self-esteem very largely devel and therefore vanity or ambition or pride makes them an prey.

(2) Another very successful method of attack is to gest to the mind something in the nature of an appeal t timent, sympathy—passion. This snare is always the dangerous if the sentiment relates to someone who is cially dear to us by ties of blood or of friendship. The pathy or emotion being aroused, the victim will not list reason, but is led to believe that there is a "principle" at s when really he is actuated purely by passion—sentiment other words, Satan sets before the mind a false standard hoodwinks us into believing that it is a principle. This very common snare which Satan sets among the people of The snare consists in the fact that we find ourselves fig for principle when there is no principle at stake; and the is sympathy for one whom we love.

It is always those less developed in character and spir attainments who are most liable to attack and who are liable to fall. Yet these are a class who credit themselves who are credited by others, with possessing a larger degr spirituality and character development than the ave Those who have natural graces of mind and body, wh better born, who have inherited more of Adamic perfe are most liable to fall into this snare, because less on g along these lines. They, and others, are apt to mistak natural graces of kindness, gentleness, benevolence, etc the fruits of the holy Spirit, and thus credit themselves a greater spiritual development than they really possess.

THE PHILOSOPHY OF THE MATTER

This well illustrates the Scriptural teaching that looketh on the outward appearance, but the Lord looke the heart." (1 Samuel 16:7) It also explains why those fall are usually those who we felt quite sure would s Those who are susceptible to these more subtle temptatio the adversary are, from the standpoint of fleshly desires, ally very sensitive, easily offended, and become indigna the truth on this subject is brought to their attention, ready to disfellowship or to withdraw with little provoc They fail to perceive that what they consider the stro element of their character is really the weakest. They only "babes in Christ." At times it is a source of ast

t to see some who seemingly have loved and served the
h for years fall under such trials.
The Bible indicates that these subtle delusions of the ad-
ary will be especially strong in the end of the Gospel age.
en him whose coming is according to the energy of the ad-
ary, with all power and signs and wonders of falsehood,
with every deception of iniquity to those who are perish-
because they admitted not the love of the truth in order
they might be saved. And on this account God will send
hem an energy of delusion, to their believing the false-
l; in order that all those may be judged who believed not
truth, but approved the iniquity." (2 Thessalonians 2:
, Diaglott) In view of this fact Brother Russell wrote the
th paragraph of the Vow:
"I vow to thee that I will be on the alert to resist every-
g akin to spiritism and occultism; and that, remembering
there are but the two masters, I will resist these snares
ll reasonable ways, as being of the adversary."
"Everything AKIN to spiritism and occultism"; that is,
ything related to either of these subjects, everything that
ors of either. To be able to detect quickly and surely that
ch borders on spiritism and occultism requires a large de-
of spiritual development, as well as an accurate knowl-
e of the operations of evil spirits. It is always possible
the Lord's people to be informed as to the methods fol-
ed by Satan and his cohort of fallen spirits; for, as the
stle says, "We are not ignorant of his devices." If Satan
ear as an angel of light, mercy, truth, what marvel that
ministers or agents, whether human or angelic, will also
s appear!
Again, we are told that the special mission of Satan and
assistants is to "blind the minds." Those who have the
est measure of the holy Spirit are of "quick understand-
" that is, quick to perceive these snares of the adversary.
h do not find it necessary to judge after the sight of the
s nor the hearing of the ears; for they have a far better
of judging, and their accurate knowledge of the methods
l by the demons is an aid in the judgment. Others can
ge only by what they see and hear. (Isaiah 11:3) Should
one try to point out to the ensnared one the danger to
ch he is exposed, his efforts are almost always misunder-
od, and will almost invariably bring down on his devoted
d the wrath of the one thus controlled by the demons.

SOME PRACTICAL ILLUSTRATIONS

That we may all be more on guard against "everything
n to spiritism and occultism," we wish to give some prac-
l illustrations which have come under our notice. We
e come into contact with several friends who seemed to be
essed with the idea that God was especially indicating to
n that they should go into their closet and pray for some
ther or sister far away, who was in special danger. The
ught would flash through the mind, and they would take
is from God. To them the thought of being especially
sen to pray for another in danger would be pleasing; for
ould flatter the vanity and magnify their own importance.
ie have become so ensnared in this error that it has been
ossible to get them to see that God is not thus dealing with
saints now, but that he gives them his message through
Word of truth. He does not use mental telepathy to trans-
his messages. He does not send them by wireless. We
must do as our Lord Jesus did. "In the volume of the
it is written of me." This error is something "akin to
itism and occultism."
Our observation is that as a rule those who are thus en-
ed are not favorably inclined toward that paragraph in
Vow, and that they seem also to have an antipathy to the
osition of the seventh chapter of the Revelation. Since
exposition has appeared in print, some of these deluded
hren are in antagonism to it. Such are nearly always very
itive on this subject. This very fact of touchiness and re-
ment is one of the best evidences that they are getting
r information from a wrong source. We note that such
nds act on their own impulses. The question, "Is this in
nony with the teachings of God's Word?" seems never to
r to them. They are ruled solely by passion, feeling, emo-
. This class need to examine carefully the distinction be-
en passion and principle as set forth in THE WATCH TOWER
1917, page 176, col. 1, par. 3.

OTHER ILLUSTRATIONS OF SPIRITUAL PRIDE

The great adversary is wily, and at all times is quick to
eal to passion. He persuades some that they must take
adical stand against some secular work or activity, and to
eed at once to disfellowship others who cannot conscien-
sly take this same stand. Somehow they seem to think
their radical stand entitles them in a very special sense to
ne favor and blessing. This attitude leads them to violate
principle in various ways: (1) By judging and condemning others who do not see as they do; (2) By refusing to fellowship those who still believe in the ransom, the restitution, the high calling. In other words, they make this special work or activity in which they cannot engage a test of fellowship. This class seems to be afflicted with a kind of spiritual pride and somehow to imagine that they are superior to others. They need to be more "on the alert to resist everything akin to spiritism" and demonism. A few of this class have persuaded themselves of their superiority to such an extent that they can no longer fellowship the Society nor endure the visits of THE WATCH TOWER, even though it still holds and teaches all the fundamentals exactly as Brother Russell has done.

Another perverted view which we believe to be of demon origin is held by some who seemingly think that their prayers are more effective than those of others, that they are in closer touch with the Lord than are others. This conceit leads them to hold themselves up as examples in this matter. This condition is the result of spiritual pride. Often when another brother is asked to lead in public prayer, this pride prompts its possessors to whisper a little private petition of their own, the thought seemingly being either that their own prayer is more efficacious than that of the brother who had been asked to lead in prayer or else that God will hear their petition in preference to the brother's. The proper thought should be that the brother asked to offer prayer is the representative of all, and that for others to interrupt at such a time with a personal prayer would, to our mind, indicate a lack of reverence and an over-abundance of self-esteem.

Usually those ensnared in this manner are unapproachable on the subject of which we are speaking; for their spiritual pride prejudices them against reason. Here again we sound the warning in the words "akin to spiritism."

VIOLATION OF PRINCIPLE OF JUSTICE

Spiritual pride manifests itself in still another way. Some brother in whom we have had great confidence and whom we especially love, will tell something detrimental to another brother or to the Society. If we accept this story as true without giving the accused person or persons an opportunity to explain or to correct the matter, we thereby demonstrate that our minds are closed to reason, that we are prejudiced.

To illustrate: Prominent brethren have persistently circulated the story that the Society has invested in Liberty bonds $10,000 of money donated to the tract fund. This story is not true. The Society would have no right to use for bonds money which had been donated for another purpose. A very few of those who have heard this story have assumed that it is true, that the executives have betrayed a trust; and they have written to us asking that their names be removed from the TOWER list. Their love for some brother leads them to violate the Scriptural principle of justice which reads: "If thy brother trespass against thee, go and tell him his fault between thee and him alone." (Matthew 18:15-17) No one should believe an injurious or a scandalous story except on the word of two or three witnesses. No one should condemn another without giving the accused person an opportunity to defend himself. After one has taken a stand and has condemned another unheard, all future explanations and denials are usually of no avail. He is permitted to believe the lie.

NECESSITY OF A PROPER CONSECRATION

When will the Lord's people learn the lesson that to believe a story detrimental to another brother or to the Society without proper proof and without permitting the accused to defend himself is a violation of principle, is forbidden by the Word of God? Yet we know of harmful statements and letters which have been scattered broad-cast, and of some who have had the truth for years sitting down gleefully to type these falsehoods and to scatter the poison still further. How successfully the demons have blinded the minds of such to the simplest of Bible truths—common justice!

Some dear friends were very loyal to the truth, to the Society and to Brother Russell as long as he lived; but as soon as he had gone to his reward they deserted the Society and demanded the return of all the money which they had put into the work. This class was also controlled by passion. Their consecration was to Brother Russell. They loved the man, not the work; and the demons had persuaded them that their love for the man was "principle." Any consecration which will serve only as long as the one whom we especially love is carrying on the work is an improper one.

We have heard some of the friends make statements like this: "I go to the Thursday night meeting because I like Brother So-and-so, who leads it; but I do not especially care for the other elders." Such a motive for attendance at meetings is purely selfish. Such a consecration cannot be pleasing to the Lord. Such a person is controlled purely by passion,

and not by principle. Here is a fertile field for demoniacal suggestion. The unseen adversaries persuade others of the Lord's people that they can get just as much spiritual benefit by reading the volumes at home as they can get in class study. This is another appeal to the flesh, spiritual pride, self-esteem. By following this course such disobey positive and plain teachings of the Word of God; and yet their conceit leads them to think that they have the divine approval.

FOUR IMPORTANT POINTS

Sometimes the demons suggest to one elder that he ignore the wishes of the other elders or of the class and override these, making him believe that he is standing for principle when no principle is involved except his own conceit. When any one person in an ecclesia attempts to disregard the will of a majority, such a person has cast aside all true principle and is controlled solely by his own passion, sentiment; and when passion controls, common sense and reason, as well as the Bible teaching on the subject, get scant recognition. Such conduct brings unnecessary trials on the classes and causes division. Those who do these things are like a horse that takes the bit in his teeth and runs away. There is sure to be a wreck soon.

Our Lord describes this condition of mind in Matthew 13:13-15: "They seeing see not; and hearing hear not, neither do they understand. . . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Satan and his agents have succeeded in fast closing their minds. Elsewhere the Bible says, "Blinded their minds." (2 Corinthians 4:4) This same class is evidently referred to by our Lord in the parable of the sower: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The various anarchistic movements among the truth people indicate that the demons are more energetically active now than ever before; and experience teaches that it is impossible to reason with those who have come under their influence. This class seem determined to "believe the lie" and to prefer to do so. Alas! We fear that some are not heeding the Apostle's injunction: "I would not that ye should have fellowship with devils." (1 Corinthians 10:20) We fellowship devils when we believe and teach their doctrines, when we have and manifest their spirit or when we join with them in opposing the Lord's people or the Lord's work; and it does not take long to reach the point where we justify ourselves in these things.

We could wish that we had a million tongues and were able to sound out the warning that all of the Lord's people could hear it. Never before have the demons been so active. Never before have so subtle temptations been put forth. Never before have they been so successful as now. And what of the future? The Bible suggests that the future holds greater tests along these lines. Consequently we are to expect the demons to be increasingly active, and along new and still more subtle lines. How can we be on guard against these dangers? There is only one way; and the Apostle suggests in these words: "Put on the whole armor of God." This is the divine method of delivering us from the snare of the fowler.

Let us keep four thoughts in mind: (1) That there are but two masters, and that every unscriptural suggestion comes from demon sources; (2) That the Bible foretells that at the end of this age the demons will be granted special power to deceive (2 Thessalonians 2:9-11; Revelation 7:1-3; Jude 6); (3) That the saints are the special objects of attack (Matthew 24:24; Ephesians 6:10-13); (4) That the mind is the battle ground.—Romans 1:28; 2 Corinthians 4:4; Volume III, page 189.

CONCLUDING SUGGESTIONS

Let us con over and over again these words: "I vow to God that I will be on the alert to resist everything akin to spiritism and occultism; and remembering that there are but two masters, I will resist these snares in all reasonable ways as being of the adversary."

From the experiences of the past thirty years we are convinced that those who refuse to join with the adversary in any of his assaults on the Society and its work are the ones to a large extent safe-guarded; and that those who are willing to believe reports which are detrimental to the Society and its work have not yet "put on the whole armor of God," and in consequence are in great danger. The Word of God teaches that we have no right to believe slanders against the Society or against any individual saint, without the confirmatory evidence of two or three witnesses; and these witnesses must be those who have a positive knowledge of the facts in the case. To do otherwise would be to fall into Satan's snare.

Finally, let us remember the Apostle's words: "I write not these things to shame you; but as my beloved sons I warn you."—1 Corinthians 4:14.

"HE KNOWS, HE LOVES, HE CARES"

How sweet to feel that God doth always know
About the things that wound my poor heart so;
That he hath planned each path my feet must trace,
And will supply his all-sufficient grace!

How strange that he should heed my faintest cry,
And keep me as the apple of his eye;
That he should love me as he loves his Son,
The altogether lovely, perfect One!

How precious is the thought he still doth care
When clouds hang heavy, as when skies are fair;
That he will never let me lose my way,
Nor from his tender watch-care ever stray!

"He knows, he loves, he cares," is always near
To bless and keep. Ah, then, why should I fear?
And oh, the glorious hope! I soon shall rest
My weary head upon his loving breast.

INTERESTING QUESTIONS

"THE MARK OF THE BEAST"

Question.—What is the "mark of the beast"?

Answer.—A clear understanding of what constitutes the beast is necessary to a correct answer. In Bible symbology the word beast often refers to civil governments. (Daniel 7:3-6) But in connection with the "mark of the beast" of Revelation it refers not to a civil government, but to a religious system; viz., Papacy. Brother Russell so interprets it in all of the following instances: Revelation 13:4, 12, 14, 15; 15:2; 16:2, 10; 19:20.—Comments.

Brother Russell interprets the "mark of the beast" as follows: In Revelation 16:2, "characteristics"; that is, characteristic teachings of Papacy, such as eternal torment, trinity, immortality, incarnation, clergy, lordship, etc. (Comments) In Revelation 13:17 he refers to this mark as the "orthodox stamp of approval." It should be noted that it is non-Catholics who are marked. Some accept the mark through "fear" of loss of name, fame, wealth or influence; others accept the mark because they are in "sympathy" with these teachings. Some actively support these doctrines with their influence and means. Such are said to receive the mark in their right hand. Others mentally endorse or publicly profess, without actively supporting. Such are said to receive the mark in their foreheads. (Comments, Revelation 13:16) The majority of Protestants are thus marked. Indeed, ever since the Protestant Reformation began in the sixteenth century all Protestants who have believed and taught these doctrines have been thus marked. Volume I of SCRIPTURE STUDIES, published in 1886, is referred to in Revelation 16:2 as a sore poured out on the earth. This verse tells us that there were some "men" (clergymen and others), who were marked at that time. This conclusively proves that the mark does not consist in participation in certain governmental activities, as we have inferred.

Revelation 13:14-17 points to a future period, when the "image of the beast" (Protestant federation) will attempt to mark or stamp or brand everybody not already marked. Doubtless laws will be enacted to make the matter compulsory. At this time it seems that the "beast" and the "image" will be related to civil governments, as Herod, Herodias and Salome —Mark 6:17-26.

"Should this prove to be a type by its fulfillment in the type, the fulfillment will probably be on something like the following lines: (1) There will be a partial re-union of church and state. (2) Then it would become the duty of the true church to reprove the civil powers, as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God. (3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter. (4) The church nominal in her present position would be anxious to stifle the reproofs to destroy the reprovers, and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones, and hinder them from public utterances—as John was hindered by imprisonment. Here

ghter (united Protestantism) will become the tool for the ruction of the most loyal servants of God."—Z '98-95.
So popular will federated churchianity become that to even cize it will be a crime worthy of crucifixion in some form cially and financially, if not physically. Politicians will kly realize that their bread is buttered on that side, and eady to enact legislation of any kind desired by the federa-."—Z '06-6.
None may be recognized as having any right to teach or ch or baptize or administer the emblems of our Lord's h, except those licensed by some orthodox member of the ge."—Z '80-1, 2.

UNIVERSAL REDEMPTION VS. UNIVERSAL SALVATION

Question.—Do the Scriptures teach universal redemption universal salvation or both?
Our Lord Jesus has become the Redeemer of the Adamic , having provided for their purchase by laying down his on Calvary. He has not yet accomplished the work purchase fully, however; for the application of the merit is sacrifice is to follow his second advent, when the church l have been completed. As soon as this purchase shall e been effected; the cancellation of the sin of the whole ld will be made. Then the world will be turned over to ist, freed from the penalty of original sin; and thereafter a thousand years each individual member of the Adamic will have a full opportunity, or trial, or judgment, to ermine his real character, his real intention, his real atti- toward right and wrong, toward righteousness and sin, ard God and Satan. This will affect the living nations ; and then gradually those individuals in the tomb, as they ll come forth. (John 5:28, 29) This is universal redemp-, or deliverance, from the Adamic death penalty, universal purchase from death. But it is not universal deliverance to life everlasting, which will be conditional.—Acts 3:19-23.

In speaking of this great trial day, this judgment day for the world, the Apostle Paul says: "God hath appointed a day [future] in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) The word "man" in this case is evidently used in a figurative way to represent Jesus the Head of the Christ, and the church the body, who for a thousand years are to constitute the great Mediator between God and men, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. Then, "whosoever will" may have that opportunity, and by improving it may be found worthy of life everlasting. By the end of one thousand years he may demonstrate that he is both able and willing to keep the divine law, able because then he will be perfect, willing because he will have right heart intentions. All who reach this condition will be granted life everlasting by the Father.

Adam was on trial in Eden for this life everlasting; but although perfect he failed at the very outstart of this trial. The world of mankind will enter upon their individual trial in a different way, however. They will start imperfect; but under the covering of Christ's work—not granted as an individual imputation, but through the operation of the mediatorial reign—they will be permitted to rise up, up, up out of sin and death conditions. Meantime, while having this privilege, they will be permitted to demonstrate their real character—whether their will is determined for good or for evil. All who shall demonstrate that they love righteousness and hate iniquity shall receive life everlasting. But all who evidence that they prefer iniquity to righteousness shall be cut off in the second death.

BEAR THOU ME UP

r thou my burden, thou who bear'st my sin;
oth are too heavy, Lord, for me to bear.
take them, call them thine—yes, thine though mine—
nd give me calm repose in hours of fear and care!

me not fret because of evil men;
mooth thou each angry ripple of my soul;
iled, oh, let me not revile again,
nd ever let thy hand my rising warmth control.

not my peace be broken when the wrong
onquers the right; but let me still wait on;
day of right is coming late, but long—
ong right beneath the sway of the all-righteous One.

When truth is overborne and error reigns,
When clamor lords it over patient love,
Give the brave calmness which from wrath refrains,
Yet from the steadfast course declines one foot to move.

When love no refuge finds but silent faith,
When meekness fain would hide its heavy head,
When trustful truth, shunning the words of wrath,
Waits for the day of right, so long, so long delayed;

Beneath the load of crosses and of cares,
Of thwarted plans, of rude and spiteful words,
Oh, bear me up, when this weak flesh despairs,
And the one arm which faith can lean on is the Lord's!

MOSES PRAYING FOR ISRAEL

[The first fourteen paragraphs of this article were reprinted from article entitled, "Worshipping the Golden Calf," published in issue of July 15, 1902. The remainder was reprinted from article entitled, "Keep Yourselves From Idols," published issue of July 1, 1907. Please see the articles named.]

THE REPORT OF THE SPIES

[The first eight paragraphs of this article were reprinted from article entitled, "Guided in a Long Journey," published ssue of August 1, 1907. Paragraphs 9-11 were reprinted from article entitled, "Reporting from Two View-Points," published in issue of August 15, 1907. The remainder was reprinted from article entitled, "We are Well Able to Overcome It," lished in issue of August 15, 1902. Please see the articles named.]

JOSHUA, PATRIOT AND LEADER

[This article was a reprint of that entitled, "Be Strong and of Good Courage," published in issue of September 15, 1907, ch please see.]

ENCOURAGING LETTERS FROM BRETHREN

CAREFUL STUDY REVEALS NEW BEAUTY

R BRETHREN:
In the name of him who loved us and gave his only Son t we might have the privilege of coming into close relation- with him through that Son, our Redeemer. It is now e months since I sent my answers to the V. D. M. Ques- s for your consideration; and after a time I received a er from you telling me that you had examined them but e withholding your decision until I had considered the last me of the series, as you would like to hear my views n it.
It is now some time since I received that letter; but I trust t you will excuse me for not answering more quickly. Circumstances have so arranged themselves that I have been compelled to take up another occupation. The work has filled the time, and the adversary has placed numerous obstacles in the way. But we have read carefully and prayerfully, and have studied it, thankful to the heavenly Father for the wonderful provision made for his children. We had read the books of Revelation and Ezekiel before, but never with the same understanding that we now have. The more we study this volume, the more we see the beauty of the contents and the more we thank the heavenly Father for the great, grand privilege which is ours. Trusting that this will prove satisfactory to you, I humbly remain

Yours by his grace, T. M.—*England.*

OPPOSITION A PART OF THE SUFFERINGS OF CHRIST

DEAR BRETHREN:

Last week at our praise, prayer and testimony meeting, after having received THE WATCH TOWER for Dec. 1, the church here voted as a whole that the Secretary write you, expressing our continued love for each one of the Society's office force, and assuring you of our full harmony with you and our full confidence in their loyalty to the Master and to the work given them to do, and also telling you that we experience no difficulty whatever in still recognizing the Watch Tower Bible and Tract Society as the channel through which the dear Lord is pleased to feed us with "meat" as it is due and needed by the church. Although opposition may arise from various quarters and the purity of your motives be much called into question, yet we trust that you will all experience that the Master is well able to make up in peace and quietness more than enough to offset all the attacks of the Evil One. As a help in this direction, remember that this is but a part of the sufferings whereunto ye were called. As ever,

Your brethren in Christ,

E. S. L. ECCLESIA.—*Ill.*

"NOT IGNORANT OF SATAN'S DEVICES"

DEAR BRETHREN IN THE LORD:

May grace abundant be yours at this special time; for the adversary is especially active now. But let us never forget that the Lord is guiding and keeping his people; and that as long as they remain his people, trusting him daily—yea, hourly—for promised grace and strength, he will not permit the "stronge delusion" to have power over them. Satan is now posing as an angel (messenger) of light and mercy; and late developments indicate that he is endeavoring to deceive if possible the very elect through a system of imitation.

Praying that the Spirit of the Lord may dwell in you richly, and that the coming election may rebound in his honor, glory and praise, and that we may soon reach "home," that convention of conventions, "the general assembly of the first-born" ones, I am

Yours in the Master's service,

G. L. E.—*W. Va.*

PRESENT SUFFERINGS VS. FUTURE GLORY

DEAR BRETHREN IN CHRIST:

Loving greetings in our dear Redeemer's name. How we rejoice in the wonderful hope set before us; and what a privilege it is to walk in this narrow way, which leads not only to eternal life, but to immortality, as an heir of God and joint-heir with his dear Son! I have been wonderfully blest through THE WATCH TOWER. Surely it contains sweet and comforting words from above!

While we are striving to make our calling and election sure, and while we long to be in the presence of him with whom there is fulness of joy and pleasures for evermore, yet each day here grows sweeter and brighter because we are nearing home. We look beyond the shadow of death, and rejoice to see not only ourselves blest, but all the families of the earth; for "the blessing of the Lord maketh rich, and he addeth no sorrow therewith."

Dear Brethren, keep yourselves in the love of God, and remember the Apostle Paul's words that the sufferings at this time are not worthy to be compared with the glory that shall be revealed to us. May the Lord bless all who have made a covenant with him by sacrifice and all whose hearts love righteousness, is the prayer of

Your sister in Christ, M. G.—*Pa.*

GRATEFUL FOR THE BLESSINGS OF THE TRUTH

DEAR BRETHREN:

This being our first letter to the Society, I cannot refrain from just a word of gratitude for the wonderful blessings vouchsafed us. Through acquaintance with a good bro I can see something of the light which is now shining fo more and more toward the perfect day. I am humbly th ful for the grace bestowed, more especially because my and two others of the household are also now rejoicing in truth—all within the past year. I thank the Good Fathe behalf of Brother Russell, whom I have not met; and I always for the welfare of those active in "the channel." all our loves abound to the praise of the Lord!

Your brother by his favor, C. E. C.—*Ohio*

APPRECIATES THE TABLE OF THE LORD

DEAR BRETHREN:

At this time I would like to express my appreciation gratitude to my heavenly Father for the rich blessings w have come to us through his channel. I do not believe the truth has ever been so precious to me as it is now. Su the bounties which have come from our Father's table been both invigorating and strengthening. How many t have we been lifted up almost into his very presence!

We would like to say that we know that the Society is the official channel through which the Lord is dispensing truth; and that it is our determination to remain faithfu this channel as we would remain faithful to him. We rem ber you daily before our Father's throne, and ask an inte in your petitions.

Your brother in the one hope, F. M.—*Ohio*

THE LORD WILL PROVIDE

DEAR BRETHREN:

Greetings in the name of God our Father and of our L Jesus Christ. The Wausau church has unanimously vote send their Christian love to you at this time of special t It is our prayer that those in direct charge of the work tinue to exercise the spirit of a sound mind at all times, that they may be guided by the unerring council of the L in the breaking of the bread of life to the household of f We remember his promise that he will never leave us forsake us.

The church here have decided to "abide in the ship," membering that the Lord is able to make full provision all those who are true to him, and that he will do so. Wausau Ecclesia, seven members, was reorganized a few w ago. All of these appreciate THE WATCH TOWER very, much. It is requested that Pilgrims be sent us whenever are routed this way.

Yours in his service, B. F. Q.—*Wisc*

LEARNING TO NOTE DIVINE PROVIDENCES

DEAR BRETHREN:

When I was a Methodist I prayed more than I watch and hence the providences of God and the possible answ were practically lost to me. But immediately upon com into the truth I began to notice God's providences throw into my hands such articles as would answer my quest or make clearer a subject of particular interest, both in To and Manna, as well as in STUDIES. Moreover, I was surpr to find that others had similar experiences.

Now for the last four months I have been reading years of old Towers published before my time; and I am most startled to see how every new issue of the Tower rece sums up and emphasizes those points of most prominence interest which I have culled from the old Towers.

We also find the same experience in class. The very ject that comes up for discussion the following Tower read as if it had taken notes of the discussion. Indeed, Lord is using the Tower, and the spiritually hungry can mistake it. For this we are truly thankful.

Yours in the Lord, SISTER J. H. N.—*Texas*

THE WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

During the absence of the four members first named, at their request, the following are serving as substitu namely, C. A. WISE, W. F. HUDGINGS, J. HUTCHINSON H. H. RIEMER.

[This was the first appearance of this paragraph in form.]

THE NAME OF THE SOCIETY

Many inquiries have recently been received in respect to what name the Society shall continue to use. Some of the ecclesias are using the names of ASSOCIATED BIBLE STUDENTS, WATCH TOWER BIBLE & TRACT SOCIETY and INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We would advise that name which the Lord has been blessing the Society under effectually in the past years be continued; namely, INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

VIEWS FROM THE WATCH TOWER

With the great Peace Conference actually in progress and
1 the League of Nations a virtual reality, Bible Students
in a position to see more in these two world-events than
e evolution of human thought and action. They are but
strides of divine Providence in this "great day of Jehovah."
d indeed are all who cannot appreciate that this is the day
preparation for Messiah's kingdom, in which a perfect
gue of Nations will exist, yea, a binding together in com-
interest of all kindreds and peoples, and in which the
den Rule will be the law supreme. While the Lord's
ple are tremendously interested in the outcome of the pres-
Peace Congress and in the League of Nations which may
e be born, nevertheless we look with still greater longing
he time foretold by the prophets of Israel when the kin-
ls of earth shall say one to another: "Let us go up to the
ntain of the Lord, to the house of the God of Jacob; and
will teach us of his ways, and we will walk in his paths,"
which time "nation shall not lift up sword against nation,
her shall they learn war any more."—Isaiah 2:2-4; Mi
4:1-4.

We cannot but admire the high principles embodied in the
posed League of Nations, formulated undoubtedly by those
have no knowledge of the great plan of God. This fact
es all the more wonderful the ideals which they express.
instance, it has been made plain by President Wilson and
advocates of his ideas that the proposed League of Na-
s is more than merely a league to enforce peace. They
ld not have us consider it too exclusively from the stand-
it of politics or of military relations. It should be con-
red as fully from the economic and social points of view.
President's idea seems to be that the League of Nations
ch he proposes should stand for world service rather than
e world regulation in the military sense, and that the very
llest of nations shall be participants in its every arrange-
it. In other words, his idea undoubtedly is that the league
ll not be established merely for the purpose of promoting
ce by threat or coercion; but that its purpose, when put
operation, will be to make of all nations of earth one
it family, working together for the common benefit in all
avenues of national life. Truly this is idealistic, and ap-
ximates in a small way that which God has foretold that
will bring about after this great time of trouble.

"MEN'S HEARTS FAILING THEM FOR FEAR"

Bible Students are not alone in their realization of impend-
events, although they certainly have a clearer insight into
future because of their knowledge of the "more sure word
prophecy," which is as "a light that shineth in a dark place
il the day dawn." (2 Peter 1:19) Nevertheless it is true
t "men's hearts are failing them for fear and for look-
after those things which are coming on the earth," as the
ter foretold. (Luke 21:26) We quote the words of a
l-known newspaper editor, Henry Watterson, as published
a special dispatch which he sent to the *New York Herald*.
the *St. Louis Globe Democrat* under date of January 18,
9. Under the caption, "Bolsheviki on the Way," he said:

"This is a world of sin, disease and death. Permanently
ning can change or correct it. Twice it has gone to the
s. May it not be a third time on the way? Assuming that
life of nations is mortal, even as the life of man, has not
world reached the top of the acclivity; and, pausing for
oment, may it not be about to take the downward course
another abyss of collapse and oblivion?

"Society and politics are jointly and equally at fault. Un-
the pretense of 'liberalizing' the Government, its organic
ter is being sacrificed to whimsical experimentation. The
y of the man is recruited by the folly of the woman. Lead-
of femininism would abolish sex. To what end?—Civil
in America—universal hara-kiri; the dry rot of wealth
ting itself in self-indulgence. Then a thousand years of
l eclipse.

"But the whirl goes on; the yachts sweep out proudly to
; the auto cars dash madly through the streets; more and
ker and deeper do the contrasts of life show themselves.
y long shall it be when the mudsill millions take the upper
thousand by the throat and rend them as the furiosos of
terror in France did the aristocrats of the regime ancient?
the Bolsheviki are overrunning Russia and, presently, all
ope, the issue between capital and labor is full of generat-
heat and hate. It is, in truth, an irrepressible conflict.
o shall say that, broken loose in the crowded centers of
ulation, it may not any day engulf us all?"

A POSSIBLE POLITICAL STORM CENTER

One of the leading subjects now being discussed in the news-
ers and magazines of Europe and America is that of the status of political prisoners who are being held in prisons beyond the cessation of hostilities. Not merely is amnesty being urged by the radical press, but conservative papers have taken up the agitation. Indeed the constitutionality of the Espionage Law, under which the political prisoners in this country have usually been incarcerated, is being attacked in both the Senate and the House of Representatives; and there is clearly a division of sentiment in both houses of Congress as to whether that law should not be immediately repealed, now that the war is over. Others hold that unwarranted discontent on the part of the laboring classes will result because of the prolonged imprisonment of political prisoners, and that from the standpoint of expediency alone immediate steps should be taken toward their release. This class reason, and we think their reasoning sound, that there are already sufficiently serious problems of state to be solved without the creation of new ones.

The Scriptures show that the conflict of masses and classes will be irrepressible, and that every possible step should be taken to avoid the further widening of the breach. The prolonged imprisonment of such persons as may have been sentenced for what in peace times would have been called heterodoxy may in national opinion tend to make martyrs of idealists, who thereby may become the centers of agitational activities such as would interfere with the handling of after-the-war problems. Moreover, many of these political prisoners now behind prison bars would be a real contribution to the general welfare if released.

We quote from the magazine, *The Mirror*, of St. Louis, Mo., as follows:

"The world cannot be made safe for democracy so long as freedom of speech is denied the people. No man can be free who has not freedom of thought; and freedom of thought is impossible without freedom to express thought. Yet here in this great exemplar democracy of ours we are keeping men and women in prison for exercising freedom of thought and expression. There can be no law under our Constitution denying freedom of speech. This means that in peace freedom of speech is restored automatically. The offense of the people sentenced under the Espionage Act under special conditions was political, not criminal. They were not disloyal. They stood on the principle of freedom of speech, a principle which every American endorses. The right is held to be a sacred one. It is an abomination that they should be penalized for exercising that right. They are being persecuted for opinion's sake. That is abhorrent to democracy, which is government by discussion. The punishment abolishes discussion. It denies democracy. That cannot be a crime which is in accord with the fundamental principle of our government. To be democratic cannot be treason in or to a democracy. Such being the case, punishment for free speech is punishment for non-existent offense. Such punishment is unlawful. Therefore the people who are being punished therefor should be set free. The President should issue a proclamation of amnesty to all such.

"We are not going to wreak vengeance upon the foe we have defeated. Why should we wish to wreak vengeance toward those of our own household who did no more than exercise their freedom of speech? There is nothing such persons can do now to obstruct the government, if they should be absolved of their special wartime offenses. There would be something fitting, something in felicitous conformity with the ideals for which we entered war, in giving liberty to individuals who held out for individual self-determination of their principles. A general amnesty for such would comport well with the armistice and with the peace to which that armistice is but the preface."

A SINGULAR PROCEEDING

Notable among the thousand or more political prisoners now being held in confinement in this country are officers and members of our own Society. During the trial of Brother J. F. Rutherford and the seven brethren indicted with him, the Government's counsel admitted that he could point to "no vindictive spirit" against the Government in the minds of any of these defendants. It is therefore indeed singular that these members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION have been denied bail pending the appeal of their case, notwithstanding the fact that others more seriously involved, seemingly, in violation of the Espionage Act, leaders of movements of the most radical order, secured bail with ease. Being consecrated children of the Lord, they can rejoice in tribulation and can rest in the confident and blessed assurance that all things shall work together for their good because they love the Lord. But even St. Paul, when imprisoned.

appealed unto Caesar and declared his rights as a Roman citizen. Likewise we wonder why such decisions as the following in the United States Supreme Court would not apply in a case of this kind:

"In Hudson vs. Parker, 156 U. S. 277, the Supreme Court said:

" 'The Statutes of the United States have been framed upon the theory that a person accused of crime shall not, until he has been finally adjudged guilty in the court of last resort, be absolutely compelled to undergo imprisonment or punishment, but may be admitted to bail, not only after arrest and before trial, but after conviction and pending a writ of error.' "

NOTABLE FULFILLMENTS OF PROPHECY

Careful Bible Students have no difficulty in recognizing the fact that the prophet Ezekiel types Pastor Russell. It has been suggested that the period of Ezekiel's dumbness, one year, five months and twenty-six days (Ezekiel 33:21, 22, Comments), during which he could give no new message, might have an antitypical application beginning with Pastor Russell's death, Oct. 31, 1916, and ending with April 27, 1918. Just as at the end of Ezekiel's dumbness a public proclamation was made to the effect that the city was smitten, so in the antitype Christendom would be smitten with the onslaught of revolution on April 27, 1918, and the tidings of the event would be flashed throughout the word at about that date. A brother sends us another confirmation of this thought. We herewith reprint his letter:

"THE CITY IS SMITTEN"

"I wonder how many have noticed Ezekiel 33:21, which relates to Christendom's being smitten by the onslaughts of revolution, and have realized that the word of the fulfillment of this prophecy might be expected to flash throughout the world on or about April 27, 1918, a date which is one year, five months and twenty-six days after the death of God's great watchman? As Ezekiel 24:27, this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty.

"In April, 1918, I watched the papers closely for an indication of the fulfillment of this prophecy. Not until April 29 did I read anything which seemed important. What I then saw was a dispatch reading as follows:

HUN PRISONERS OF WAR IN RUSSIA FOR REVOLUTION

" 'Moscow, April 27, 1918.—(By the Associated Press)—A congress of war prisoners, representing all nationalities of the Central Empires, has been in session here for the last few days. There are several hundred members, all internationalists, whose aim is preparation for a social revolution in Western Europe and the establishment of a soviet republic.

"No reply has been made to the German government's demands sent by wireless to Foreign Minister Tchitcherin concerning the status of war prisoners. The German note said that information had been received that war prisoners in Siberia were forming revolutionary committees and stripping their officers of rank, that prisoners' committees at Omsk had decided to seize the Trans-Siberian railway station to prevent the return of prisoners to Germany, and that similar measures would be undertaken by the congress of war prisoners at Moscow.

" 'Germany urgently demanded disarming of the Omsk prisoners, the placing of Russian troops in charge of the camp, the segregation of Germans and Austrians, measures to insure the free return of prisoners from Siberia, and action by the Russian government to prevent the meeting of the Moscow congress. The arrest of the prisoners' committee and an immediate report also are demanded.'

"This was the beginning of the Bolshevik movement in an organized way; and true to their aim, as stated in the above dispatch, when the armistice was signed, November 11, 1918, between the Allies and Germany, the Bolshevik movement made its presence quickly felt in Austria and Germany, having already been propagated in several European countries, especially the two just named. At this date, as we all know, Bolshevism is spreading like a dark cloud over Europe; and the seriousness of impending consequences is being more and more impressed upon responsible statesmen.

"An Associated Press dispatch from Stockholm, dated October 23, 1918, said that verified stories of scenes at Moscow and Petrograd prisons eclipse descriptions of the barbarism of the middle ages, and make the cruelty of the French Revolution seem almost humane. Only such a revolution could fulfill the tribulation of Matthew 24:21, and certainly in the earthquake referred to in Revelation 8:5.

"A later dispatch from Paris, dated December 14, 1918, said that Bolshevik troops, consisting of 11 infantry divisions and cavalry and artillery, were marching toward Central Eu on a front of 400 miles, from the Gulf of Finland to Dneiper river, according to dispatches from Rome. The vance began November 11, the day the German armistice signed.

"At an official inquiry into the activities of the U. S. tr in Russia, in the U. S. Senate, January 9, 1919, Sen King, of Utah, asked Senator Borah if there was no ob tion upon the Allies to act in Russia when the Bolsheviki releasing and arming 300,000 German prisoners and ende ing to capture the Czecho-Slovaks. This confirms the first patch above quoted.

"Another dispatch from Berlin (Associated Press, Jan 11, 1919) states that Bolsheviki are slaughtering the mans in the sections of the Baltic provinces which hav cently come under Bolshevik control according to Herr ning, the former German minister to those provinces. H ported last Thursday extremely bad conditions at Riga other parts of Livonia and Courland now in Bolshevik h with the Baltic Germans the object of the attack, reca the historic St. Bartholomew's night, on the part of the Bo viki and their local Russian supporters.

"In the January, 1919, American Review of Rev Frank H. Simonds in 'Problems of Peace' is reported as lows:

" 'Meantime behind all the discussion rises the shado Bolshevism, which may yet dissolve the Congress of sailles as Napoleon's return from Elba ended the Con of Vienna. If Europe east of the Rhine and north of Alps and the Carpathians falls into anarchy and chaos, military operations may become inevitable; and the first of the League of Nations, if then constituted, may h wrestle with the new enemy, which is daily gaining stre in Germany, while retaining a firm grip upon unhappy Ru Therefore it is at least possible that the Congress of Vers may be unable to restore peace in the world, however sin its efforts; and it may well be that the failure will not be to the rivalries of the nations represented, but to the c quences of the storm which Germany loosed four years a half ago.'

"All of the above confirms October, 1917, as the div appointed time for the war phase of the great time of tr to merge into the revolution phase of that trouble. S 1915, p. 254, col. 2, lines 11-14. Note also that Volume posthumous in a very special sense, as is so clearly prove interpretations of Ezekiel commented in THE WATCH T for December 15, 1917, pp. 378, 379."

"PEACE, PEACE, WHEN THERE IS NO PEACE"

A significant editorial appears in the *New York Amer* of January 9, 1919, from which we quote:

"Every dispatch which comes from Europe emphasizes perils and perplexities of the real situation. While the tentates and diplomats are wasting time in politics, menacing and terrible figures are looming larger and l upon the horizon of events. Foremost of this trio go Hu and Cold and behind them stalks Revolution, with the Flag held high in its defiant grasp.

"Long ago *The American* predicted that revolution w be the certain result of a conflict prolonged beyond the durance of Europe's masses. And here stands the predi fulfilled to the letter.

"The censorships still keep from Americans all the pleasant facts that can possibly be suppressed, but in of them some inkling of the truth peeps out between the of correspondence intended to be published, while privat formation conveys to those who receive the news that public does not get—and the consensus of all this informa is that revolt and revolution are everywhere in eviden Europe. It is the French Revolution all over again, up stupendously greater scale. The common peoples of Eu have become so weary of war, they have been subjecte such sufferings and such horrors, the burdens heaped their backs have been so intolerable, that they are everyw in an ugly and mutinous temper. Also they everywhere l their own strength and how easily they can overthrow pillars of the ancient edifice of society.

"The revolutionary feeling is running high at this moment in France and in Italy; and if Germany goes the of Bolshevism, there is a strong possibility of the Latin na going the same road. There is a dangerously widesp sentiment of revolt in England, too, made very evident b fear or inability of the Government to punish the muti troops who have defied orders at Dover, Folkestone and in London during the past seven days.

"It is quite within the possibilities that if the Peace ferance puts off its meeting too long it may not not hav

in Europe to meet. We do not mean that as a pleas-
r, either. We mean it exactly as we say it—seriously and
estly.

The last persons who perceive revolution are always the
g classes and especially the leaders in political power.
chatter the same old formulas and phases of a past
is as dead as Rameses, and make their bows and speak
declamations and repeat their copy-book moralities and
tudes for all the world like another Congress of Vienna,
beneath their feet and above their heads and all about
sound the mutterings of revolution's coming earthquakes
tempests.

The world is sick of war, sick of talk, sick of endless
matic fiddle-faddle. The world wants rest and peace.
unless the peoples get what they want soon, they will take
gs in their own hands and get what they want in their
way."

"JERUSALEM, THE CITY OF THE GREAT KING"

Many years ago Pastor Russell pointed out from Holy
that Jerusalem is to be the capital of the world, when
new era is fully established, probably from the year 1925
and that from that center the natural seed of Abraham
d bless all mankind.

How little people in general realize that "God moves in a
terious way" in the affairs of men, overruling their af-
, all unconsciously to men themselves, in order to accom-
his purposes! Recently the Foreign Affairs Committee
ne French Chamber of Deputies suggested Versailles as the
tal of the League of Nations. The *New York American* of
nt date asks, "Why Not Jerusalem?" We quote from
ame issue of *The American*:

"At a great meeting of Protestants, Catholics, Greek-Church and Jews last Tuesday at the Metropolitan Opera House to celebrate 'Jerusalem Redeemed' from Turkish power, it was suggested that Jerusalem be made the capital of the League of Nations.

"The associations of Jerusalem, or Zion, do indeed give it a prestige in the eyes of all Catholics, Protestants, Greek-Church, Jews and Mohammedans. And it would be in harmony with that movement now attracting attention, but so little understood by Jew and Gentile, called Zionism, a movement meant to mean the common weal of all peoples and the peace of the world.

"Zionism, according to the Basle program of the founders of the modern movement which goes by that name, aims only at the establishment of a legal home for Jews in Palestine. But Zionism as proclaimed by the prophets of the Bible means Palestine, a homeland for the Jews, not at all only for their materialities, but as a means to promote the glory of God and the uplift of man—or, to quote the Bible words: 'In order that through thee [Israel] shall all the nations of the earth be blessed.'

"The establishment of a neutral zone, such as Palestine would be, around Jerusalem or Zion, as capital of the world's League of Nations, would thus help to solve the rising question, 'Who shall have Palestine?'

"The importance of having a city of holy associations as the capital of a League of Nations is evidenced by the fact that there can be no lasting League of Nations unless these are in league with God, i. e., Righteousness and Justice."

PROGRESS OF THE WARFARE

The winter night of the world is past;
The day of humanity dawns at last;
The vail is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their swords and their deeds like the thunder go.
Can ye stifle their voices? They answer, "No!"

It is God who speaks in their words of might!
It is God who acts in their deeds of right!
Lo! Eden waits, like a radiant bride;
Humanity springeth elate to her side;
Can ye sever the twain who to oneness flow!
The voice of Divinity answers, "No."

IN RE THE USE OF THE WORD "CHANNEL"

This article was a reprint of that entitled, "That Servant and Fellow-Servants," published in issue of October 1, 1909, h please see.]

THE WORLD'S FINAL TEST

"Then cometh the end, when he shall have delivered up the kingdom to God."—1 Corinthians 15:24.

Since the New Covenant is the antitype of the old Law nant, we look back to the old covenant to see the shadow ne new. When the Law Covenant was to be entered into Mount Sinai, all the people of Israel were required to e to its terms before the covenant would be mediated Moses. (Exodus 19:1-8) Before the New Covenant can nto force, the church must first be glorified. Then the t Mediator between God and man—Jesus the Head, and church his body—will begin the mediatorial work.

The Christ will be called the Mediator because of the nant then inaugurated and the office which he will hold o-between. In their imperfect and sinful condition. man- will not be able to approach God directly. Until they perfected, they may come only to the great Mediator. God men can have no direct communion until men shall have ained the image of their Creator, lost in Adam. This will t the close of the reign of Messiah.

INDIVIDUAL RESPONSE NECESSARY

The basis of this New Covenant to be made between God Israel, later to include all the world, is already pro- l for by the death of Jesus. No one will make progress ne new dispensation, or even come upon the highway of ess, until he shall accept the terms of the covenant by wn voluntary act. During the mediatorial reign, Christ bring as many as will come into harmony with his ar- ements, to the condition where they will gain eternal life. he great antitypical priest, he will have all the qualifica- necessary to assist all who desire to come into relation- with God. The reign of a thousand years is for the pur- of helping mankind up to the place where they can keep s holy law and where they may be given all the bless- to be bestowed under this wonderful covenant.

ut this covenant cannot go into effect until the Mediator have made full satisfaction to justice for Adamic sin. application of the satisfaction price for the sins of the d will not be done until the end of the Gospel age; for church, covered with the merit of Christ, must finish their course, that the merit thus be fully freed from all obligation before it will be available for the world. Thus we see the economy of God's plan. All the world will enter upon the new age, and be turned over to the Mediator with a clean slate—everything wiped out. But their depravities and imperfections still exist, and will form a barrier between them and God; hence the need of the mediatorial reign.

Each individual of the world must coöperate in the matter of his own salvation; else he will never be raised up out of his condition of degradation and sin. All needed helps will be provided, and every stumbling-block removed from his path. All that now allures, blinds and deceives will be gone; for Satan will be bound, and every evil system and hindrance to righteousness will be banished. So those who refuse to take advantage of the great blessings and uplifting influences then provided, and who turn their backs upon the light then shining, will be left to their darkness and iniquity, and will, after a reasonable time, be destroyed in the second death—annihilation.

The obedience required will not be merely the act of saying, "I accept Christ and accept his law"; but their faith in him will be tested and proven. Those who will really come into harmony with the new kingdom will seek to do God's will. While the outward blessings will be general—the change of conditions, allaying of storms, equalization of temperature, wonderful inventions, etc., and the lifting of the curse as a whole—yet the personal blessings will wait for the individual to manifest faith and obedience. These favors will come only through personal faith in Christ and conformity to his righteous rule. The long period of a thousand years will be granted to give every member of the race of Adam, himself included, a full, fair opportunity to come back into direct and personal relationship with his Maker.

THE FATHER TO TEST PERFECTED RACE

When our Lord shall have finished his millennial reign, the world will be turned over to the Father before their final testing. The mediatorial kingdom is to do a judging work

amongst mankind. Its work will be to instruct and uplift every willing soul, bringing all to the grand original perfection in which their first father, Adam, was created. Whosoever will not obey that Prophet—the great Messiah, Head and body—"shall be destroyed from amongst the people."

After all the willing and obedient shall have been brought up to perfection, at the close of the thousand years, the kingdom will no longer remain in the hands of the Mediator. It will be delivered up to God. Satan will then be "loosed for a little season," in order that men may be tested and proven. All being then perfect, those who have cultivated the proper condition of heart-loyalty to the Lord will be able to stand such a test. This trial at the end of the M nium will not be a part of the thousand year's reign. world will have no mediator at that time. They will none. They will be directly in the hands of God. Ther it is represented in Revelation that the penalty of utte struction to come upon those who fall in the final test wi a direct judgment from the Father. Satan will be destr at the same time. This destruction will be the "everla fire prepared for the devil and his angels"—the second dea Matthew 25:41.

JOYFUL IN TRIBULATION, PATIENT IN ADVERSITY

[The following beautiful letter was written by our President, Brother J. F. Rutherford, on the night preceding th moval of our dear brethren to Atlanta. It was handed to a member of the Committee at the railroad station in New City as they departed. Probably the Lord has held back its publication for a purpose. Recently, however, it has been in circular form to the various ecclesias. We also reproduce it in this issue of THE WATCH TOWER in order to preserve a memorial of cheerful submission to the will of God.]

TO THE DEAR SAINTS IN JESUS CHRIST:—

So many of you have written me and my companions in bonds words of love, sympathy and encouragement, and our opportunity for writing is so limited, that we ask all of you to take this as an acknowledgment of your sweet messages. I know that like Onesiphorus (2 Timothy 1:16) you are glad to "refresh us," and that you "are not ashamed of our chains." And we, Beloved, count it a great privilege to suffer with Christ Jesus, our blessed Head, our Lord. Looking back, I praise the Lord for all the sweet privileges I have had of serving you, and the sweet fellowship in Christ I have enjoyed with you.

How wonderfully the Lord is fulfilling his precious promises to us! He bought us with the precious blood of his Beloved One. He guided us and drew us to Jesus, opened the eyes of our understanding, justified us and begat us to the divine nature; and there we became prospective members of the body of Christ. Our dear Lord then made us his ambassadors to represent him in this unfriendly world, to proclaim the message of glad tidings to all who have the hearing ear. What joy has filled our hearts as we have gone forth, conscious of the fact that we were representing our great King! True, the world has not known us, even as it did not know our Master. He said to us: "It is enough for the servant to be as his Master"; and thankful indeed we are that we have had this privilege. Some have had the hearing ear; and some of you we have had the privilege of showing the pathway that leads to life. I am rejoicing to see you standing steadfast in the faith.

GRATEFUL FOR PAST PRIVILEGES

On June 2, 1907, one year after my consecration, I entered the Pilgrim service; and on June 2, 1918, I delivered my last discourse before our trial. It was eleven years of blessed service; and how I thank the Lord for this privilege! And now, if I can only see and be with Jesus, how I shall delight to tell him of my deep gratitude to him and of my love for him for all these blessed privileges! I have seen you in distress and have wept with you. I have seen you in joy and have rejoiced with you. I have endeavored to be faithful to my Lord; and because of my persistence in telling out the blessed message of the kingdom and the resurrection blessings coming to mankind I am called in question before the ecclesiastical and the civil powers of the world—another blessed favor the Lord has granted to me as his willing slave.

Brother Russell had promised the Seventh Volume. The Scriptures show that it must be published. When without self-seeking, but by the will of God, I was placed in the position of executive of the Society which the Lord had organized for his harvest work, I felt it my sacred duty and privilege from the Lord to see that the Seventh Volume was published. And when the Lord through two of his faithful servants (now my fellow prisoners) produced the manuscript, I felt that he had laid upon me the privilege and duty of seeing that this message went to his people. The book was published at a time of much opposition to the Society and its management. It was born in travail. The adversary has always opposed the progress of the work of the Lord. We were not at all surprised to find the storm raging about us at the time. Almost day and night we labored to get the book out and to you. Some of you had the opportunity of helping, and did so with gladness of heart. We give thanks to our Father and our Savior Christ Jesus for the privilege of having a part in publishing this, the last of the series of STUDIES IN THE SCRIPTURES, which the people in the centuries to come will read with deep interest and profit and will give God the glory.

Brother Russell's last expression concerning the harvest was that it would end in the spring of 1918. We believed this; and believing it, we felt that the Seventh Volume must g before the harvest closed. My attention was directed to miah 51:60-64. I understand it to mean that Volume S must go to the people; hence the organization to distr it and the pushing of the work. You, beloved in the Lor sponded to the call and joyfully went forth as living stones to the book, and cast it amongst the people—into the wate the Euphrates; and it sank down and illustrated how Bab shall fall. Ten million copies of "Fall of Babylon" you tributed with willing hands. The sole thought in the mi each of us was to do the will of the Lord of the harvest finish his work before the night should come on. There was a thought in our minds of interfering with the Go ment or of violating any law.

The spring of 1918 came; and the evidences began t crease that the harvest was closing; and the reapers were ing to each other: "Hasten the reaping, we pray." Forge your tired, sore feet you hurried on; and the Lord blessed richly. Are you sorry now that you put forth such an ef I am persuaded from the letters I have received that you not sorry, but glad. Rejoice now, Beloved; the work of vesting the church is done. The dark night is coming ra on, and soon we shall be home. There may be a little work for the faithful to do in calling the world's attentic the message and in aiding the Elisha class. Ask the Lo give you wisdom and to direct you; and he will do it.

FAITHFUL SERVANTS OF OUR LORD

More than twenty years ago Brother Russell told us would happen. (See Z 1898, p. 95) True to what he foreshadowed, Herodias, being angry and long desiring t stroy us, seized the opportunity made possible by the dis of the nations. Salome danced before Herod. The demand made and duly met. You are familiar with the story o many of our dear faithful brethren have been arrested thrown into prison. It was charged that we were in the ploy of the German Government. Our books were seized searched for evidence; but none was found, because none existed. We were arrested and haled into prison, charged conspiracy and sedition, the evidence being that we publi THE FINISHED MYSTERY and aided our brethren concerning draft. We knew what would be the result. God had for it long ago. (Jeremiah 36, 37, 38) We knew that we absolutely innocent. Not one of us ever had the thoug doing wrong. We were wholly absorbed in doing wha feel the Lord gave us to do; namely, to make known the sage due to be published. Because of faithfulness to our I and my six companions find ourselves in prison cells. we repining? No, dear Brethren; we are happy. We clear consciences, faithfully serving our Master and King. hope and expect soon to make report to him. His app alone we desire and crave. We count not our lives dear us, only that we may be counted worthy to see the Lord. feel that we have fought a good fight; and if our work is ished, we await the judgment of our present Lord, whom love and serve.

A brief history of the trial we have written. We ar vised that seven who opposed the Society and its work d the past year attended upon the trial and lent aid to our p cutors. We warn you, Beloved, against the subtle effor some of them to fawn upon you now in an attempt to get of the Society. Take heed to St. Paul's admonition in Ro 16:17, 18. Be gentle and kind, yet firm, with all. We come to the end of the way. Let us take heed to what we been taught.

MEEKLY SUBMISSIVE TO GOD'S WILL

In all this trying experience the Lord has repeatedly s us that he is bearing us up in his hand. He has perm

of us to be sentenced together, for some reason known
the eighth brother being left behind and not yet sen-
. We spent seven days and nights in the dark cells of
nd Street jail, Brooklyn. Then we were removed to
Island City jail, and placed in seven adjoining cells on
rridor. Here for seven days we have had fellowship to-
, being permitted to assemble in one cell every morning
r Bethel service. We have been treated very kindly here.
ow on the seventh night in this prison we are informed
his is to be our last here, and that on the morrow we
be taken to Atlanta. This journey will begin July 4,
all the allied nations are celebrating the birthday of the
can nation.

ring our imprisonment the other prisoners have been
tful to us and have treated us with deference. The offi-
ave been kind. We have expected to be governed by the
rules, and have gladly obeyed them in letter and in
Not a tear of regret or of bitterness has been shed by
the seven. We have wept for you, Beloved; we have
ed because of our separation from you. We have prayed
for you, that the dear Lord will protect you from the
and will take you safely into his fold. We know that he
you more than we can, and that he will care for you
we cannot.

rrow not for us, dear Saints; for we are in the Lord's
. Thus far he has led us, and he will lead us on. Your
ay may be fraught with many trying experiences; but
ber his words, "Fear not them that can kill the body,
ar Him who may destroy the soul [new creature]," "Fear
ttle flock; it is your Father's good pleasure to give you
ngdom." I know that you are now counted by ecclesias-
as the off-scourings of the earth; and that you are a
stock while you are companions of prisoners. But for-
l these things. Remember that our Master made himself
reputation, that he endured the cruel cross, despising the
, all that he might do the Father's will. What a blessed
ege, then, to be counted worthy of bearing some of the
aches that fell upon him! God has favored you and us
the ancient worthies, who endured hardships, sufferings
ersecutions far greater than we have endured. He has
d us above the angels of heaven, who desired to look into
an, but were not permitted. He has favored us by call-
s to the heavenly calling far above angels, powers and
palities, setting before us the greatest of all prizes. He
is that we can have this prize only by passing through
tribulation, and that the feet members must have a
part of this persecution. Behold, then, the persecution
he prize; behold the cross and crown! We can have the
only by gladly taking the former. Shall we then falter
l back? I am persuaded of you, dear Brethren, that you
ot falter; but that when the fiery chariot comes near,
ill gladly take to it. It is the greatest privilege ever to
nto that chariot. It means a home of glory; it means
vn of life; it means to see and be like Jesus; it means to
l the face of the great Jehovah.

LONGING FOR THE DAY

or blind world. It is mad. It is drunk with the wine
bylon. It is staggering now like a drunken man, and is
at its wit's end. (Psalm 107:27-29) Soon the Prince
ace will speak to the raging waves of the surging masses,
hen quietness and calmness will result. Then will follow
esire of all honest people of all nations. If we have with-
the storms and have been faithful to the Lord, we may
have a part in blessing those who have used us ill because they did not know us, even as the same class did not know our Master.

The dark night is at hand; but remember that it is darkest just before dawn of the bright day, Soon the Son of Righteousness will fully arise with healing in his beams; and if we have proven faithful, we shall experience the sweet promise of our Lord, who said: "Then shall the righteous shine forth as the brightness of the sun in the kingdom of the Father." (Matthew 13:43) Then will the world know us, not as seditionists, but as true patriots, that we are not enemies but friends, anxious to do all for mankind. The Lord has promised that the world shall know who has been born in Zion. (Psalm 87:5) Will you be born there? I hope you will. I hope I shall see you there. Then will be fully appreciated the words of our dear Brother St. Paul that "these light afflictions endure but a moment, and they are working out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) Now you are despised and hated of all nations; and now is the time to remember the words of our King: "In patience possess ye your souls"; "He that endureth to the end the same shall be saved."

EXHORTATION TO LOYALTY

We have beheld the degraded characters in these prisons. We walked by a prisoner who boasted that he had murdered his fellow man. He was sentenced to ten years. Seven men were there who had given their all to help mankind; and they were sentenced to twenty years of four counts, or eighty years each. We have beheld much sorrow and suffering. What joy awaits mankind when "the ransomed of the Lord shall return [from death and degradation] and come to Christ with songs of joy upon their heads!" What joy to have a part in returning and blessing them!

Beloved in the Lord, the history of the ages is behind you; and a sad history it is. The glories of eternity are before you and its grandeurs are beyond the dreams of man. Long have we hoped and prayed for the coming of God's kingdom of righteousness. We are standing at its very portals now. Let us hold fast a little while, and we shall enter into the presence of our King. Then by his grace we shall see him face to face. Oh, that will be glory for me and for you!

The guard has graciously granted me a candle in my cell, this being my last night here. It is past midnight; my candle is burning low; and I must close. Never have I loved you so much, and never have I desired so much to talk to you.

And now tomorrow, as prisoners for the truth's sake, we go to Atlanta. We go in the strength of the Lord. We seven have learned to love each other with an ever increasing love. We may not again see you in the flesh. We commend you to the gracious and loving arms of our Father and our Lord Jesus Christ. Oh, how my heart yearns to do something for you! But our dear Lord will do what I cannot. His grace, peace and love be multiplied unto you. Be faithful, be brave, be loyal, be true; and may the Father of mercies and God of all comfort bless, keep and comfort you.

Your brother and bond-slave of our blessed King,

J. F. RUTHERFORD.

P. S.—We, associate prisoners of our dear Brother Rutherford, desire to express our hearty concurrence in the above message of love and admonition.

W. E. VAN AMBURGH, A. H. MACMILLAN, GEO. H. FISHER, CLAYTON J. WOODWORTH, R. J. MARTIN, F. H. ROBISON.

July 3, 1918. Long Island City, N. Y.

CHRISTMAS JOY—OUR INCARCERATED BRETHREN

BRETHREN EVERYWHERE:

nce our brethren in prison cannot write all the dear
s, in their behalf I wish to express the great gratitude
feel to each and every one of the dear brethren who sent
some remembrance for Christmas, and this without re-
to intrinsic value of the gift.

any of their presents were packages of good, substantial
wholesome food. Since receiving it they have much im-
d physically. The oranges and grapefruit have been spe-
beneficial and probably have saved them from much
ss and suffering. The other foods have built them up
cally, and each one is feeling much better. They are very
ful to the Lord for these temporal blessings and are very
us of expressing their thankfulness and gratitude to the
ones sending the gifts. Especially do they desire to ex-
their thankfulness and appreciation of the great love that
oted the gifts. They were very much touched by the sweet
ges accompanying the remembrances. One dear sister
, "Sugar was scarce, and we did without several days to
sugar to make some goodies for you." Of course the brethren had to shed some tears for such love; and all they could say was: "God bless them for their loving kindness!" Never this side the veil, dear friends, will you know how much good you did and how much joy you brought to these ambassadors who are prisoners for Christ's sake.

More than 150 prisoners in the Castle had nothing for Christmas, and so our brethren got a list of them from the officers, and out of their own abundance made up a little Christmas package for each of the unfortunates; and thus many were made happy. Even the officers were so pleased that they were heard to say, "Never was anything like that done at this place before." And so we can truly say, the Lord was in the prison that Christmas. I knew each of you would be glad to know these things, because each of you had a part.

Our brethren wish me to say for them that they love you one and all very much—every one of the Lord's dear little ones—and if it be his will they greatly desire to come to you and serve you and make known their love unto you.

Your sister by his grace,

HARRIET B. FISHER.—*Ga.*

THE CITIES OF REFUGE

[This article was a reprint of that entitled, "Fleeing for Refuge," published in issue of October 15, 1902, which please s

ISRAEL WARNED AGAINST COMPROMISE

[This article was a reprint of that entitled, "Choose You This Day Whom Ye Shall Serve," published in issue of Octobe 1902, which please see.]

GOD'S HAND IN A NATION'S LIFE

[The first and last paragraphs of this article were reprinted from article entitled, "Israel Renewing the Covenant," lished in issue of September 15, 1895. The remainder was reprinted from article entitled, "Choose You This Day Who Will Serve," published in issue of October 15, 1902. Please see the articles named.]

LETTERS FROM AFIELD

ENCOURAGING LETTER FROM AUSTRALIA

DEAR BRETHREN:

Greetings in the Lord. I am writing to inform you of the progress of the work since my arrival in Australia from South Africa. The brethren here were greatly pleased to see me after the long delay in my arrival, owing to the lack of shipping; and without loss of time we took hold of the situation. I am very grateful to God for smoothing out the pathway; and I feel sure that there is a great work yet to be accomplished in Australia.

Since coming here, I have been trying to get into personal touch with the brethren as widely as possible. Landing at Sydney, I spent a few days with the dear brethren there. Coming on to Melbourne, I found a convention in progress and had the great privilege of tendering some words of encouragement to the assembled brethren. Since then, I have been over to Adelaide, South Australia, where there is a real live class of over seventy members, and up north to Brisbane, Queensland, where I attended a local convention. We are having a general convention in Melbourne at the Christmas holidays; and (D. V.) I hope to visit New Zealand in January and West Australia in February or March. Of course these plans are subject to the work continuing and the door of opportunity remaining open. As long as we have strength and opportunity, so long will we continue to make the most of these glorious privileges of harvest service; and sooner or later—sooner, we believe, than later—we hope to hear the Master's "Well done!"

The prayers of all the dear friends here ascend daily for you, dear brethren, and for the dear afflicted ones, that God may strengthen you for your heavy responsibilities and may comfort them in their trials of faith and patience. With rich love in the Lord I am

Your brother in his glad service,

WM. W. JOHNSTON.—*Melbourne.*

A WORD FROM SOUTH AFRICA

DEAR BRETHREN:

Greetings in the name of our Lord and Savior! In sending you herewith my financial statement for Nov. 1918, I am glad to be able to report that Cape Town is once more free from the pestilence which visited us in October and wrought such havoc, although it is said that we may look for a return of the trouble in February. Meanwhile everything has become normal again. Our people are nearly all well, and our classes and lectures are very well attended.

On Nov. 22 last, one of our most beloved members, an elder of the Cape Town ecclesia and a student of some eight years standing, died of tuberculosis in the hospital here. His name was Geo. F. W. Gatton. He led a most saintly life; and we all feel that his fidelity has won for him the crown of life. I have to report from Durban the death by a most painful accident of a dear brother who has been some years in the truth. His name was E. Borrison, a Scandinavian by birth, a man of deep religious convictions and a most devoted nature. We rejoice to think that he also is now with the Lord whom he loved so well.

The sales have been a great deal affected by the advent of the pestilence, and to some degree also by the curtailment of the free literature. Ever remembering you before the heavenly Father's throne, I remain

Your brother and servant in the Lord.

HENRY ANCKETILL.—*South Africa.*

NO DOUBT AS TO THE CHANNEL

DEARLY BELOVED IN THE LORD:—

We, the members of the Batavia Ecclesia, wish to express our love and confidence in you, our fellow laborers, and cially to the new Board. We resolve that by the Lord's we will work in harmony with you throughout the coming We also wish to extend our deep appreciation and than the dear brethren who have so faithfully served us for th six months. THE WATCH TOWER is without doubt the ch that the Lord is using to serve his people with "meat i season"; and each issue is better than the one preceding, fying the hungry soul. Assuring you of our prayers asce daily to the throne of grace, we are

Yours in the Lord,

BATAVIA ECCLESIA.—*N.*

GREAT BLESSING FROM PRESENT TRUTH

DEAR ONES AT THE WATCH TOWER OFFICE:

Greetings and love in our Beloved. How glad I am when the last volume came out I did not go to lookin mistakes! Perhaps if I had, I might have been out i cold, empty world. Our dear Brother Howlett by God's assisted me in 1917, when I needed it. Praise the Lord f assisting grace! His promises are most wonderful. Prai name for ever and ever!

Since coming here over a year ago we have been privi to have two lessons a week in that volume, one in the R tion and one in Ezekiel; and oh! I cannot tell you the blessings it has brought to us.

I am in harmony with the Watch Tower Bible and Society. Since 1901 THE WATCH TOWER has been a we visitor to our humble home. I shall never forget the words of that servant of God who showed me God's great I am trying to appreciate the sacrifices you all are m to cheer and comfort the remaining ones on this side c vail. May God's great love and spirit be in and with you also with the dear ones in bonds and in prisons, yea, and all who have given their hearts fully to the Lord, whethe years on this side be many or few.

Your brother by his grace,

A. H. DOOLEY.—*Kan*

EXHORTATION TO FAITHFULNESS

DEARLY BELOVED BRETHREN:

Grace and peace be with you increasingly! I want y know the great blessings I have received from THE W TOWER, especially that of November 1. The article, "Mar poses, God Disposes," was especially good. Who canno that these precious truths cannot be had elsewhere? For I held, and still maintain, that the Watch Tower Bibl Tract Society is the only religious institution that God at this time. Truly it is well named. I shall ever pra you. Be strong, be courageous, be steadfast, be faithful unto death. With much love,

Your brother in Christ,

C. B. WILLIS.—*Canal Zo*

DAILY PRAYING FOR THE SOCIETY

DEAR BRETHREN:

I have been made to rejoice greatly over the Tower year, and especially the one pertaining to "Joseph an Brethren," Aug. 1, and subsequently. I am daily prayin Father's continued guidance and blessing upon you in thi of severe trial and testing. I am confidently looking fo to the time when we shall be permitted to engage in the which has so rejoiced our hearts in times past.

Your brother in the Lord,

L. J. B.—*A*

STAND FAST—STRIVING TOGETHER

d fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Philippians 1:27-29.

o text of Scripture is more applicable to the time in h we are now living than are the above words of St. Paul ie Philippian church. Perhaps also no other passage has more comforting to the feet members of the body of Christ ig their experiences of the past year than has this one. ly all have been called upon to suffer much, and we may further privileges along this line. Yet it is not the suf- g that especially concerns the Lord's people, it being a t affliction" compared with "the glory that shall follow," e prove faithful. When we realize the great favor that been bestowed upon us in our being appointed ambassadors ie great Messianic Kingdom, now being established upon ruins of the old order, we count it indeed a privilege to re hardship and trial in connection with this glorious mes- Such was the spirit of St. Paul, in the words of our He had been held up to ridicule and scorn, beaten al- to death, thrown into prison and his feet made fast in stocks. Yet in it all he was able to sing praises to God he privilege of suffering for Christ's sake, for the truth for the brethren.

THE MESSAGE OF THE HOUR

he first statement in our text is especially important now. merely the admonition to "stand fast," but the manner in h we should stand is the thing of essential value. The onition must be taken in its entirety. The Apostle would us understand that to be pleasing to the Lord we must id fast in one spirit, with one mind, striving together for faith of the Gospel." We find some today who claim and ably think that they are standing fast; but instead they urning aside and not striving together with their brethren roclaiming the full message of the Gospel. Because of difference of opinion respecting secular matters, they rently feel it their duty to raise questions that cause di- n in the ranks of the Lord's people, and then start inde- ent movements that tend to confuse the minds of the s and to give rise to roots of bitterness. Let us, dear ren, avoid any and every spirit that would hinder our ing together in the dissemination of the truth now due. ing would please the adversary more than to have the ssadors of Christ's kingdom contend one with another on essentials, thereby to have their minds distracted and their ts slackened regarding the real work to which they have ted their lives; namely, the proclaiming of the message rding the utter downfall of Babylon and the overthrow of n's empire.

he commission of the Christ, Head and body, is found saiah 61:1-3; and the special message of the feet mem- is the proclamation of "the day of vengeance of our God." evidence that this particular message would be given by ast members of the body of Christ on earth is emphasized ie fact that our Lord omitted this portion of the prophecy n he read from the book of Isaiah in the synagogue at areth (Luke 4:16-22), and then declared: "This day is Scripture fulfilled in your ears." His thought mani- y was that only the portion of the prophecy which he read to them was fulfilled at that time, and that the por- which he had failed to read would be fulfilled at a later by his body members. It is therefore the duty, as well he privilege, of the Lord's people at this time to "pro- n the day of vengeance of our God"; and if they fail to , the very stones would cry out; for the prophet's words nspired of God and must be fulfilled.—Luke 19:40; Zech- n 9:9.

"ONWARD, CHRISTIAN SOLDIERS!"

t is with sorrow that we see some retreating from the ranks of the battle. It is not surprising to find some excusing their action by claims of steadfastness and spe- courage. The faithful and triumphant in battle do not t in the hour of need, however, but strive together with spirit and one mind, as the Apostle enjoins. Those who looking for pretexts to turn aside will surely find a mo- satisfactory to themselves for their course, while those are anxious to do the Lord's work will be looking for op- nities through which they may vigorously co-operate in closing work of the church in the flesh.—Isaiah 52:7.

few in certain localities, under the influence of leading s, have felt obliged to withdraw their support of the So- on most trivial and unbelievable grounds. Some have nified and distorted certain statements in THE WATCH TOWER, and under the misconception thus developed have withdrawn from classes and have sought to draw away others after them. The more influential in the service any such has been, the more disturbance his course causes among the dear sheep when he thus deflects. Some have even found fault with the statement in the TOWER of May 15, 1918, which said: "When the government asks to borrow his money, and gives its promise to pay in the nature of a bond, if he can consistently do so he should buy the bond." Reference to the article in question will disclose the fact that this is part of a statement given to the public press, and properly showed that our Society was not opposed to the methods used by the government in carrying on the war, and that its work is strictly a religious one. All such questions are matters of individual conscience; and nobody can or should assume to regulate the conscience of another in such matters. This has ever been the policy of THE WATCH TOWER, as our readers well know.

Occasionally some one, not sufficiently appreciative of his privileges and apparently seeking to avoid Christian hardships, will write us respecting our dear brethren who are now suffering in a special manner for Christ's sake, and ask: "Could they not have avoided their experience?" We answer: Yes; they could have avoided it. So could Jesus have avoided his suffering. Likewise St. Paul, St. John and other faithful martyrs of the past nineteen centuries. All of them could have avoided much suffering had they failed to disseminate the truths then due. But why should we speak about avoiding such experiences when the Lord's Word clearly indicates that hereunto are we called, and that we shall be "joint-heirs with Jesus Christ, if so be that we suffer with him"? And why did Jesus suffer? Because he held forth the message of truth and reprobated the hypocritical Scribes and Pharisees, the clergy of his time; because he called them whited sepulchers; because near the end of his ministry he went into the Temple and drove out the ecclesiastical money changers; because he went against the common thought of the day! Thus it was that he suffered. "If so be that ye suffer with him, ye shall be glorified together" with him. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

WHY WE WERE ILLUMINATED

Why did the Lord permit us, in the end of the age, to come to a clear conception of the divine plan? Why do we enjoy a better understanding of these things than did the early church? Is it merely for our own enjoyment that we are thus illuminated? We think not. If so, doubtless God, who is no respecter of persons, would have been pleased to give all the members of his church an equal knowledge of his plans and purposes throughout the age. We believe that our heavenly Father had a twofold object in giving us a clearer understanding of his great plan at this time: first, that we may have the broadest possible foundation for our faith in this "evil day," thus enabling us to stand; second, that by means of our knowledge of the immediate establishment of the kingdom and of the time of trouble incident thereto, we may be able to co-operate more intelligently in the great work which he has for his saints to do now, prior to their glorification.

Seeing, therefore, that the commission of the feet members of the body of Christ is "to proclaim the day of vengeance of our God" (Isaiah 61:2), it behooves every one who aspires to membership in that body to take advantage of present opportunities for proclaiming this very message and the glad tidings of the kingdom which shall follow shortly. We are to tell the people that Babylon is tottering to its fall, and that on the ruins thereof Christ's true kingdom will be erected. We are to tell the great company of "foolish virgins," the majority of whom are still in darkness in the Babylonish systems, that the Lord has great things in store for them and for all humanity. We think that those are making a grave miscalculation who have folded their hands and concluded that there is nothing more to do on this side of the vail in respect to proclaiming the kingdom message. Perhaps ere long the Lord will show us that instead of there being nothing to do, a mighty work is just before us—the bringing of the message of truth to the thousands upon thousands of "foolish virgins" who are still slumbering and sleeping, so far as a knowledge of the divine plan is concerned.

The Lord's people, the feet members, are the only ones

on earth who now possess a knowledge of present truth. We stand upon the very threshold of the Messianic kingdom. Within a comparatively short time the Lord purposes to bring about the downfall of ecclesiasticism, acquaint the great company class with present truth, glorify the last members of the church, and then install into office beyond the vail that great multitude of servants of the bride, her companions who shall follow her. If this be the work of the immediate future, whom will the Lord use to bring the message of truth to the foolish virgins? Manifestly he would not use anybody as a teacher of the plan who did not himself understand the plan. Who in all the earth is equipped to carry this message to our brethren in darkness, unless it be the remaining members of the Christ on this side the vail? Some have been disappointed to find that the church is not yet glorified. But undoubtedly the Lord, who knoweth the end from the beginning, has had a purpose in keeping us on this side the vail beyond the date of our earlier expectations. Surely great privileges of service are just ahead.

Just how the Lord may bring about the conditions for a world-wide witness for the truth ere Babylon's final downfall is accomplished is not for us to say. But we know that he is very resourceful. He has unlimited means of accomplishing his great designs. It is not at all improbable that the persecutions of the Lord's people, past, present and future, may be used of him in arousing such an interest in the truth as we have never before witnessed on earth. Already much interest is manifested in the case of our brethren in bonds, and numerous questions are being raised as to why these brethren should be confined without even being admitted to bail pending a hearing of their case! The Lord in his own due time and way will fully answer these questions.

SEVERAL PERTINENT FACTS

It is a well known fact that our brethren now in bonds have given the best years of their lives to religious work, and to that exclusively. They were so busily engaged in it that they had not even taken notice that an espionage law had been passed by congress. It was called to their attention for the first time when objection was raised to "The Finished Mystery," and then the publication of that book was immediately stopped. The government counsel during the trial admitted that he could point to "no vindictive spirit" against the government existing in the minds of any of these brethren. In view of these facts it is not surprising that great interest is now being taken in the case by people who otherwise may not have known of the existence of the International Bible Students Ass'n. It is not strange that they should now be asking why these men should be held in prison without even the privilege of giving bail pending their appeal, kept away from their friends, away from the preaching of the Gospel of the kingdom of God, and from doing the great religious work to which they have devoted their lives, and have done so for years without financial remuneration. What is the purpose of keeping them in prison? What good can be accomplished by compelling highly refined Christian gentlemen to daily associate with thieves, robbers and murderers regarding whose conviction there could be no doubt? These are questions which demand an answer. Newspapers are taking it up. Undoubtedly the Lord is working out some grand design, and it is for everyone who loves the truth to hold himself in readiness to co-operate with the Lord in whatsoever way he may indicate. In this connection we quote from an article clipped from a Chicago magazine of recent date, under the caption "Persecution on account of Religion":

"We hope our readers have read and carefully noted the opinion pronounced by Judge H. B. Howe, of the U. S. District Court in Brooklyn, N. Y., in the case of the ...sellites," tried under the Espionage Act. Perhaps no more startling has come from the Federal bench since Dred Scott decision. The condemned men are sent to for twenty years not only for conscience's sake, but for p... ing, under a somewhat novel and perhaps despised na... form of religion to which in substance many thousand... ple are devotedly attached, for which many would wil... die. Whether it should be called "Christian" or not, ... no difference. It appeals to the highest and most frequ... published teachings to be found in the religious writin... the world. Whether the defendants in Judge Howe's ... were too close literalists or not does not matter. Their ... of religion, like that of the Society of Friends, does no... pend upon the letter of any Scripture, so much as upo... spirit of many great teachers at their best. The only h... of the believers in this religion is that they really b... and try to do what millions of people say, but neith... nor believe.

"Take for instance that passage in the Sermon o... Mount in which man is bidden to let 'the light' in him, ... is, good will, 'shine' like God's sunlight, at all times ... the evil and the good.' Suppose a man catches the spi... this remarkable teaching and finds that he is simply inh... from going to war. Must we treat him, as the Roman g... ment treated such people, as an enemy of the State? Su... you have the ingenuity to explain away the passage a... suppose, as some do, you make, 'Blessed are the peace-m... mean: 'Blessed are they who fight and punish their ene... nevertheless the sublime law of the good will, the one ... foundly civilizing force in the universe, comes some day ... ing back upon your mind more incontrovertible than ... What more substantial is every day of the war proving ... the vast need of men to obey this vital law of our humanit...

"And now we are told by a judge that men who try ... to obey are criminals! Whether this is good law o... makes no difference. The result is exactly what we ... in Kaiserism, namely, persecution for conscience's sak... this is necessary in the name of Liberty, we begin to w... next, What is Liberty? What ought those men to do... though loving their country with all their hearts, are ... by the mightiest of human forces—the inward visio... conviction; must they obey God or man? We had th... hitherto that we had an answer, preserved inviolate i... Constitution of the Republic. We had not thought ... any judge, fallible and subject, like other men, to huma... sion and prejudice, could set the rights of men's cons... aside. We should suppose that the nation had better us... men of moral courage, simply proclaiming what every ... deep in his heart wishes that all other men might believe ... to shut them up in our vile jails. Do we like to publ... the world that a hundred million of us are so afraid ... spread of religion of brotherhood as to discover a terrib... tional peril in the effort of a handful of men to persua... rest of us to believe the greatest things in the Bible?

"What now if this 'war to end war' proves, as histo... often shown, that the despised people were nearer to ... tical wisdom than the statesmen and prime ministers! ... if they are the humble forerunners of a new moveme... humane and spiritual religion, which shall put an end t... as the preachers of violence, compulsion and punishment ... never been able to do with their superior might? Old Ga... was no enthusiast, but he was the one wise man amo... rulers of his people."

PUNISHING FELLOW MEMBERS

Some of the dear brethren who are earnestly striving to conform their lives to the divine Word are noticing from the reading of STUDIES IN THE SCRIPTURES, Volume 6, more clearly than ever before the divine regulations respecting methods of procedure as set forth in Matthew 18:15-17. Of these, some need to be reminded that it is not necessary for them to follow out all the regulations therein set forth. If they choose to overlook the brother's fault, it is their privilege to do so. But if they cannot overlook the fault, if it continues to injure them, they may not speak of the matter to others, but must follow the Lord's direction there given as the only method by which they can seek redress.

Some inquire respecting the kind of punishment to be meted out to those who are contumacious, who will heed neither the private cry of the brother against impositions nor the counsel of two or three brothers nor even the voice of the church. "What punishment should be applied to these?" we are asked. Our reply is that we are not at liberty to punish our brother at all. The Lord purposes to do that hi... He tells us that at the present time we are not compet... judge the degree of each other's weakness according ... flesh, and consequently could not judge the degree o... other's responsibility as the Lord would justly measure ... is our privilege to seek to stop the injury which is being ... us; but we may not execute any penalty on account of ... of the past.

The whole lesson of our Lord's direction in Ma... 18:15-17 is to the effect that we are to strive thus to ... our brother's love and to stop him from further injuri... If we succeed in so doing, in the same measure we ... him as our brother, we recover him. It is not the th... then, that the brother should be brought before the ... to be punished; but merely that as a last resort he be b... before the ecclesia for reproof, for correction, in order t... may see the error of his course and acknowledge it and ... to do wrong. At every step the effort should be to tu...

ther to a right course, not to expose him, not to injure
, not to punish him; for the Lord has said: "Vengeance
nine; I will repay."—Romans 12:19-21.
According to this Scripture the very most that the church
ld do would be that, after having vainly endeavored to
the brother to repent and reform, it should withdraw
cial brotherly fellowship from him until such time as he
uld express willingness thereafter to do right. Then he
uld be received again into full fellowship.

Even treating the brother for a time as "a heathen man and a publican" would not mean to do him injury, to castigate him, to pillory him, to expose him to shame or contempt before the world. We are not permitted to do any of these things to heathen men or to publicans. In the meantime the brother may merely be treated in the kindly, courteous way in which it would be proper for us to treat any publican or Gentile, withholding the special rights or privileges of greetings or voting opportunities that belong to the church as a class.

THE LAST TO WELCOME THE KING

id King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house?"—2 Samuel 19:10, 11.

We stand today at a time in earth's affairs that is aptly
strated in an incident of Israelitish history which occurred
rly thirty centuries ago. The kingdom of Israel had been
own into a state of confusion through strife and war, re-
lion and threatened anarchy. Through long years of deep
eming and subtlety the wicked Absalom had divided the
timents of the people and had alienated their hearts from
g David his father, and now had headed an open revolt
ich rent the realm from Dan to Beersheba. In fear of the
sequences King David had left Jerusalem and had fled to
region beyond Jordan, accompanied by a few loyal, faith-
subjects. When the battle took place between the oppos-
forces, the king's army was victorious. The rebellion was
dued; and Absalom the would-be usurper met a violent
ath.
King David, however, did not thereupon attempt to re-
sess himself of the kingdom, which was rightfully his. On
contrary he waited for Israel to express a desire for his
urn. In consequence of their being left without an official
d, conditions waxed worse and worse. The record says:
ll the people were at strife throughout all the tribes of
ael." (2 Samuel 19:9) Finally the people in general be-
n to deliberate upon the state of affairs; and they recalled
t David had delivered them out of the hands of their
mies. Then they saw their mistake in joining the rebel-
n, especially now that their leader Absalom was dead;
l they began to clamor for King David's return.
But the elders, the very ones who should have been the
t to welcome the king back to Jerusalem and to see that
er was restored, delayed to perform their solemn duty
behalf of the people. The people approached the elders
l said: "Now therefore why speak ye not a word of bring-
the king back?" Furthermore, King David himself sent
rd to Zadok and Abiathar the priests, asking them to in-
re of the elders of Israel as to why they were the last to
come him back to Jerusalem.

RESPONSIBILITY OF THE CLERGY TODAY

The elders of Israel fitly correspond to that class which
upies the position of lords and reverends before the peoples
Christendom at this time; namely, the Catholic and the
otestant clergy. From the beginning it has been the natural
er of things for mankind to look to their respected leaders
guidance. At the first advent of our Lord the question
s asked on every hand, "Have the rulers [the Jewish priests,
ibes and elders] believed on him?" Just so it is in the
rld today respecting the declaration of our Lord's second
sence. Some indeed rejoice to know that the King is here,
l that soon he will bring out of confusion order and ever-
ting blessing to all the families of the earth. The vast ma-
ity, however, have waited for some expression of approval
the message from their elders, the clergy. But as a class
clergy are the last to welcome back the King. Indeed,
ny of them are "willingly ignorant" of his presence.—2
er 3:5.
For the past forty years the great King of kings and Lord
lords has been sending to the peoples of earth the message
his second presence, through the antitypical Zadok (mean-
righteous; i. e., members of the little flock) and their as-
iates, who have had the light of present truth. Further-
re, it has been the duty of all such to administer a re-
:e to the clergy class for their willing ignorance of the
'd's return. With all the advantages of education, time
l money with which the great teachers of Christendom have
n endowed, it might be reasonably expected that they
uld have been the very first to discern from the Lord's
rd the time and the manner of his second advent. They
e been relieved of the worry and the hardships of ordinary
iness life in order that they might have abundant time
l opportunity to study the Bible and to give forth its
nforting and timely messages to their flocks, who pay them
rally for such service. They have taken the money; but many of them have indeed utterly neglected to fulfil their part of the contract. They have ceased to study the Word of the Lord, except to criticize and destroy it. Meanwhile the people have been fed upon husks instead of the bread of life, the only satisfying portion.

Now, after nineteen centuries of waiting, our Lord Jesus, the rightful King of earth, has come to establish his long-promised kingdom. But the multitudes of Christendom, led and dominated by their false spiritual guides, neither recognize the right of Jesus to the throne of earth nor desire the establishment of his kingdom. Doubtless many would prefer that the King of kings might not reign, lest they might be torn from their pedestal of honor and disadvantaged in the eyes of the people through the vengeance of the New Ruler, occasioned by their part in the rebellion against him.

CHURCH AND STATE

In times past the civil and the religious powers of the world have been yoked together for mutual support, and have defended each other. As far as the state was concerned, it mattered not whether the religion was a true or a false one, as long as it kept the people in subjection to the ruling powers. Civil rulers have ever favored the religious system that has best served this end. Ecclesiastical rulers have in turn looked to the civil powers for compensating favors; and in the days of their power they have exacted much. Thus the two were in affiliation.

Around these two there has always been gathered a privileged aristocracy of wealth, brains and education, which has ever kept them at the head of social influence and power. The tendency has been toward corruption, in both civil and ecclesiastical circles, not because the people themselves have necessarily grown worse—though this is indeed true in many instances—but because enlightenment has become more general, and with it temptations to cupidity have greatly increased. Thus social order has been menaced; while true religion based upon the atoning work of Christ has descended to a low ebb. Hence many in Christendom today find the words of the prophet expressing their disconsolate sentiments precisely: "We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. . . . Is the Lord not in Zion [Christendom]? Is her King no more in her?"—Jeremiah 8:18,19.

From the standpoint of Christendom there is indeed little to be seen in the way of encouragement. The clash of conflicting creeds and their discord with the notes of the Divine Revelation are most painfully manifest. In consequence of this and of the general awakening and the mental activity of our day, which discredits the creeds, we find faithlessness bold and outspoken, rampant in every denomination; while, ignoring the Bible doctrine and its terms of salvation for the church now and for the world during the "times of restitution," the clergy instead preach politics, morality and humanitarianism as the only essentials of the Christian life.

THE WORD OF GOD PROFANED

The Bible account of the fall of the race in Adam, and hence of the necessity of its redemption through Christ, having been thus discredited, the entirely antagonistic theory of human evolution has been substituted—that man was evolved from lower animal forms of life, by his own efforts aided by chance and circumstance; that he has now reached a higher plane than was ever before realized; and that he will continue to make progress indefinitely. The clergy have instituted what they are pleased to term a "higher criticism" of the Word of God, by which the sacred record has been whittled and trimmed to fit the modern state of development of human philosophies and sciences (often falsely so-called) thereby to lend seeming sanction to the idea that the philosophy and the science of today are the climax of perfection and the essence of wisdom. They slash the ruthless scissors of criticism

into the miracles of Jesus and the inspired writings of the apostles, and whittle out of divine testimony such words and thoughts as best serve their scientific conceptions of truth and of Christianity. They have placed the Bible and its holy writers down on a par with all profane history and historians, declaring that much of the Word of the Lord is fiction, and that it is impossible for any other than "higher critics" to determine where the dividing line between truth and fiction lies.

But soon the tide will turn; and the people will see that they have been deceived concerning the truths of God's plan by those whom they have looked to as leaders in religious thought. Then they will turn in disdain to all who have been "willingly ignorant" of the Lord's presence—the clergy—those who have not wanted the Lord to reign; and they will inquire and will demand an answer to the question, "Why are ye the last to welcome back the King?"

THE RETURN OF THE KING

The very nature of the present distressing world conditions, as well as the sure word of prophecy bearing thereon, convinces us that lasting relief to suffering humanity will come neither through human uplift nor through socialism nor through governmental regulation nor through any league of nations, however, desirable such an arrangement might be, but only through the power of the Christ, Jesus and his church, bringing order out of chaos by the establishment of the universal kingdom of peace and righteousness, now even at the door. We wait not for the new King as the sweet babe of Bethlehem; nor yet as "the man Christ Jesus, who gave himself a ransom for all"; but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—raised from death a spirit being, whom Jehovah hath highly exalted above his former condition as a man, yea, higher even than was his spirit condition before he became a man. "Him hath God highly exalted" to the divine nature, far above human nature or angelic nature or any other nature than that of God himself. Such are the nature and the majesty of earth's new King, for whom the whole groaning creation longs and waits, whose presence and kingdom will bring to mankind the blessings of life purchased with his own precious blood, given when he was a man.

The same King whom Herod and his soldiers crowned with thorns and mocked with royal robes, the same King whom Pilate crucified between two thieves at the instigation of the Pharisees and the elders of Israel, and over whose dying body was placed the inscription, "Jesus, the King of the Jews"—this same king we now look for, but no longer in a body of flesh and humiliation; for that body was prepared for our sin-offering, and was laid down in death for man's redemption. He comes now "in power and great glory," the express image of the Father's person, and in the glory and the majesty of the Father's person, and in the glory and the majesty of Jehovah, "whom no man hath seen nor can see" (1 Timothy 6:16), the same whom Saul of Tarsus saw miraculously, but whom his companions saw not. Earth's new King is that same wise, sympathizing, loving Savior who wept and died, but who now is greatly changed in nature and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not human in any sense, but the divine Lord, to whom has been given "all power in heaven and in earth."—1 Corinthians 15:20,42-44,50; Philippians 3:10.

As men come to realize, through troublous experiences now upon the earth, the futility of lasting happiness amidst human selfishness and depravity, the number of those who will long to welcome back the King will increase. They will come to appreciate that the eradication of selfishness from the earth is a work for the great heavenly Physician, far beyond the power of imperfect mortal man.

THE TIME OF TROUBLE

And now, particularly since the end of Gentile times, the "Good Physician" has begun to lay bare, cut and scrape the evils of a selfish society, exposing depths of corruption never before realized by the patient. As he continues to cauterize proud flesh, we realize that he purposes to spare no pains to make his work effective. The patient will again suffer and groan, and for a time he may prefer the disease to the cure. But the exposure and the eradication of human selfishness must progress; for our Lord is a good physician. Eventually the balms and ointments of love and righteousness will be applied. Even these may smart for a time; but soon they will begin to strengthen and heal, and the poor sin-sick world will be restored to health and everlasting happiness.

But while some would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, nevertheless they seem to realize that so just and impartial a Judge might also cut off some of their own long-cherished ambitions, and might pain them by touching their personal se neses and their lust for power and for reverence. And the right. This new King is bringing to light all the hidden t of darkness, and will correct private as well as public se ness and sin. He will lay justice to the line and right ness to the plummet; and the hail of hard truths shall s away the refuge of pharisaical lies, while the waters of shall overflow the hiding places of error. (Isaiah 28 Who would not say that this very work of overflowing hiding places of Babylon by the waters of truth has in progress for some time? And may not we expect the Lo permit his people to continue their efforts in this respect Babylon's utter downfall is accomplished? Surely, Brethren, great privileges of service are just ahead.

The message to the clergy of Christendom at the of the Gospel harvest, even as that which Jesus administer the rabbinical class at the end of his earthly ministry, i of scathing rebuke for their unfaithfulness. A prom characteristic of the clergy is their desire for special h and titles. They are known as Reverend, Right Reve Very Reverend, Divine, D.D., etc., etc. But Jesus said: not ye called Rabbi, neither be ye called Master; for o your Master, even Christ; and all ye are brethren."— thew 23:8.

PERSECUTORS OF GOD'S PEOPLE

When the various denominations began their exis having more of the spirit of Christ than they now have, recognized no distinction between clergy and laity, even a Bible knows no distinction. All were brethren in Christ Even in the days of the Reformation the faithful ones God used as his special servants were not known as Reve D.D., etc., etc., but merely called themselves Peter W John Wycliffe, John Knox, Martin Luther, etc. Unpreten like Jesus and the apostles, they were intent upon serving and therefore became the servants (ministers) of the ch But now the clergy of all Protestantism, as well as of Pa are far from being servants. They are lords. They have ing ears, loving the approval of men. As pride and world have come in, godliness and power have gradually depa "God resisteth the proud, but giveth grace [favor] t humble [-minded]." (I Peter 5:5) For this reason have lost their power to expound the divine Word; and we find them forced to confess their ignorance of the of God. They appeal back to the early reformers for information and confirmation, and thus confess that they less light than had their predecessors. They do not the truth themselves; nor will they permit it to be t by others, if they can prevent it.

Throughout the age the Lord's consecrated people have more mercilessly persecuted by the clergy class than b other body on earth. It is even so today. The Second shows that they would "take counsel together, against Lord, and against his anointed [the Christ body]." Thi especially been true since the beginning of the "rage" nations, at the end of Gentile times. Because of this and wicked course of the rulers of ecclesiasticism, the said that he would "have them in derision" and would them in his sore displeasure." (Psalm 2:2-5) True promise the Lord has sent the message whereby they be held in derision. The prophecy of Ezekiel and the sy of the Revelation are filled with this very message fro Lord. It is likened to "hail" (hard, distressing truths) has fallen upon the clerical heads of Christendom. (R tion 16:17-21) This work will undoubtedly continue, i Lord's providence, until Babylon's utter downfall is a plished. It is his program for this day.

No wonder the "elders" of ecclesiasticism, the clergy, been the last to welcome back the King! Nevertheless the King and his kingdom are coming. In fact, they are al here! The present troubles in church and in state ar results of the influence of the long-promised kingdo Christ, now in process of establishment. Worldly men not of this; for this kingdom "cometh not with outward or display. But the Lord's children have been forew and have known what to look for. They have known "the day of the Lord would so come as a thief in the nig Thessalonians 5:2.

THE WORLD'S ONLY HOPE

Those who know that the Christ and his kingdom cons the only lasting remedy for the wrongs and the woes o should be pointing the groaning creation to this fact than to the poultices of human contrivance, which can real good. Tell them about the return of the King. them that he is the great Prophet, Priest and King the world needs; that as Prophet he, together with the c his body, will cause an accurate knowledge of the tru

the whole earth; that as Priest he will be ready to succor pardon all who, under that knowledge, shall turn from to righteousness. Tell them that his death was the re-ption price for all mankind; and that the return of the g is to bind Satan completely and to set all of his captives ; if they will accept the liberty of sons of God under the terms of the New Covenant. God pity those who are the last to welcome back the King!

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
He who was slain on Calvary's mountain
Soon is to reign a thousand years."

GOD'S PROVIDENTIAL CARE

Almighty God, the Lord of heaven and earth,
O thou, the Source and Center of each sphere,
The Lord of being, throned afar, whose hand
Upholds the weight of words, yet, wondrous thought!—
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watch-care keep o'er every child of thine;

Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life!—how sweet to feel
Thy presence ever near, to know that thou
Dost never sleep nor slumber while thy child
In time of need doth feebly cry to thee.

O thou in whom no shade of turning lies,
Thou changeless and unvariable One!
Though all unfaithful prove, yea, though the earth
And heavens depart, by faith we clasp thy hand,
We calmly rest our weary hearts on thee,
Assured that thou wilt ne'er forsake, that we
Shall be forever precious in thy sight!

LOVE'S VICTORY OVER FEAR

"There is no fear in love; but perfect love casteth out fear."—1 John 4:18.

Our text seems to tell that love and fear are opposites, to whatever extent the one prevails the other is im-sible. We cannot imagine that among the angels there is fear of the Almighty or of one another. They are per-. Their relationship with God is perfect. According to divine arrangement and regulation, where there is per-love there is no fear in the sense in which this word is d in our text.

When sin and the divine sentence of death entered the ld, this matter was well understood. The penalty may e caused fear, but not of an abnormal kind; for God's alty is just and reasonable, and even the pronouncement hat penalty was accompanied with a hint of ultimate de-rance. We find, however, that the great adversary of God man has largely taken advantage of mankind and has nted in the human mind an erroneous fear, especially as re-ts the Almighty God. The Scriptures speak of this fear say: "Their fear toward me is taught by the precepts of ." (Isaiah 29:13) These precepts of men which mis-resent the divine character, attitude of mind and purpose e been largely the result of false teachings which, the Bible ares, have come from the adversary himself. The Apostle l says: "Many shall depart from the faith [the true h], giving heed to seducing spirits [evil spirits] and doc-es of devils." (1 Timothy 4:1) These doctrines have e down to us in the creeds formulated during the dark s; and because of their influence the whole world is more less in fear.

THE FEAR THAT BRINGS WISDOM

This same abnormal fear of our Creator is manifested ong the heathen, where it has been engendered by the e evil spirits. The heathen have more or less dread of the ire and of whatever they think has power over them. Many the heathen seem to realize that the demons have great er; for they offer sacrifices to propitiate these evil beings. Paul intimates that this was the case in his time, saying t the heathen sacrificed to devils and not to God. (1 inthians 10:20) Thus by means of deluding the minds of , the adversary has brought the whole world to the place re fear is the controlling power. Indeed, in some parts has been true in the past; in others it is true to a con-rable extent now; and in the near future it may be true t the civil power will hold that any religion which does teach something of future torment will be an unsafe re-oh for the people to have.

There is a totally different kind of fear, however, which is nently proper and Scriptural. As we come into the family God, and grow in grace and in knowledge, we begin to get right focus upon the heavenly Father's character and plan. m the Scriptures we learn that "the fear of Jehovah is the inning of wisdom." (Psalm 111:10; Job. 28:28) We not understand this to mean the unreasonable fear, the rish fear, which brings torment, but rather that fear which properly of the Lord and which is enjoined in his Word. t proper fear, or reverence, teaches us true wisdom. Then begin to get things right before our minds, to see what God lly has said and what he has not said; and as we come to rn of the justice of God, the mercy of God, the love of God, the provision which he has made for man's salvation, a deeper and deeper love for him comes into our hearts.

In proportion as love comes in, it casts out this wrong kind of fear. Then by the time any one has reached the condition of perfect love for God, complete love, he will possess a complete and perfect understanding or appreciation of our heavenly Father's true character, and will have no trace of that abnormal or slavish fear which characterizes the world in its fallen condition. Therefore whatever degree of this wrong kind of fear remains in a child of God, it is a sign that love has not yet finished its work.

WHOLESOME KINDS OF FEAR

In one place the Apostle Paul speaks of fightings without and fears within. (2 Corinthians 7:5) What did he mean? What did he fear? We are not to understand that the great Apostle was having fisticuffs with anybody, nor that he was fighting in any earthly army. No; he was fighting as "a good soldier of Jesus Christ," contending not with carnal weapons, but with "the sword of the Spirit, which is the Word of God." He was contending with those who opposed themselves to the truth and to the cause of God. He found plenty to oppose him in an outward way; and even in his mind he had more or less to contend with in the way of fears.

St. Paul does not specify what kind these fears were. They might have been fears to meet his opponents, fears that he might not be faithful or fears that he was not approved of God. As he does not state the nature of his fears, we are left at liberty to conjecture. He may indeed have had all these three kinds of fears. He was not perfect in the flesh, so that he might be without more or less timidity in the presence of the adversary, even though he displayed great courage on numerous occasions. His fears as to his own success and as to whether he might not fail to win the prize may have been with him, as he suggested to us when he wrote: "Let us fear lest, a promise being left us of entering into his rest, any of us should seem to come short of it." (Hebrews 4:1) Here he refers to a fear or careful watchfulness in respect to a failure to attain the things promised.

This kind of fear is different from that which would be natural to us as human beings. It is a proper fear of not coming up to our glorious privileges. But surely the Apostle's fear was not a dread of a vengeful, unloving God, a kind of fear which would manifest a lack of loving trust and confidence in the Heavenly Father; for St. Paul's faith in God was strong and unwavering.

LOVE TRIUMPHANT OVER FEAR

Our Lord Jesus had an experience with fear. The Apostle says that when on earth the Master "offered up strong crying and tears unto him who was able to save him out of death, and was heard in that [matter] which he feared." (Hebrews 5:7) We believe this is a reference to our Lord's experience in the Garden of Gethsemane, on the night in which he was betrayed. Apparently he feared that he might not have come up to the full requirements of his consecration vow, that he might have come short to some extent of the Father's will concerning him. He waited for some assurance of divine approval; and when he received it, his heart was made glad.

This latter text is in harmony with the one just preceding; for the two refer to a similar kind of fear—that of offending God or not doing our best. But with the true Christian there must be a conquest of love over fear. In the case of our dear Master we see that his perfect love for the Father and his unwavering confidence in God resulted in his receiving the Father's blessing and smile, and in being delivered from the fear that he was not wholly acceptable.

This fear on our Lord's part was not sinful. It was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions which are positive and unalterable. It was a fear, not begotten of doubt of the Father's ability and willingness to fulfil all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, a knowledge of the inflexible law which righteously affixed the reward of eternal life and glory to our Lord's fulfilling his covenant of sacrifice. At the same time the Master began to realize that of himself as a human being, though perfect, his heart and his flesh would fail unless reinforced by grace divine. The Psalmist expressed this fear of Jehovah, and the source from which his help came, when he said: "My flesh and my heart faileth; but God is the strength of my heart and my portion forever." —Psalm 73:26.

Previous to his being made flesh, the evidences of our Lord's loyalty to the will of God were his acts of delightful service in co-operation with the Father in the works of creation and in all things appertaining thereto. The humbling to human conditions was gladly and cheerfully undertaken. Then followed the trials of his earthly life; and finally the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could hope for nothing, except through the mercy and the love of God, to whose care he commended his spirit. (Luke 23:46) It was indeed a crucial test; and although at the time he evidently could not see the necessity for every feature of this experience, he nevertheless knew that the love of God was too great to permit a needless pain to be inflicted upon his beloved Son; and therefore he could trust the Father even where he could not at the time trace the inscrutable ways of the divine providence.

A SERIOUS LOSS TO THE SAINTLY

While it is true that "perfect love casteth out fear," it is also true that perfect love is a very scarce commodity on earth, even among the Lord's people. The fear which we are to lose entirely is "the fear of man, which bringeth a snare." Whoever loses the fear of God and the fear of failing to attain to the great prize which God has held out before us, is in a very dangerous position. He is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners—the second death; and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of God, he rapidly loses carefulness in respect to the Scriptures, and inclines to lean more and more to his own understanding, becoming blinded to his own faults and weakness.

There are many Scriptural injunctions as to a proper kind of fear. Through the prophet God says that those who fear his name are the ones who speak often together, and of whom a book of remembrance is made. Again, he promises: "To you that fear my name shall the Sun of Righteousness arise healing in his beams." (Malachi 3:16; 4:2) The lesso these various references to fear is that to lose the fea God, in the sense of losing fear of his displeasure or fea coming short of the grand possibilities which he has so g ously put within our reach, would be a most serious loss; it would probably cost us our eternal existence. Those have lost this fear are like steam engines which have lost governors, and are apt to run with too much liberty to u ness for service and to self-destruction. Hence, as the Ap again says to the pilgrims who are seeking a heavenly c try, "if ye call on him as Father, . . . pass the time of sojourning here in fear" (1 Peter 1:17), not in levity, in worldly frivolities, nor in sensualtities, nor in land money grabbing, nor even in carelessness and slothfulness, in earnest watchfulness of every word and act, to please Lord, to copy his character, and thus to make sure your ing and election to a place in his kingdom, when it shall b tablished in power and great glory.—2 Peter 1:4-11.

TRUE LIBERTY IN CHRIST

Fear, ignorance and superstition must vanish before light of truth. What a blessed realization it is to be liberated! Millions are still under the galling yoke of the "fear of man which bringeth a snare." Under its sions they fear and reverence some of the basest tools of S for their oppression and degradation; for their oppressors pocritically claim divine appointment. Moreover, man in general have been made to fear God as a vengeful ty who would consign the vast majority of his creatures to et torment. Thank God, we who have received the truth hav caped that horrible nightmare, and the bondage of Sata broken!

We are also made free from the fear which we see co upon the whole world, as the great civil and ecclesiastical tems that have so long prevailed are being terribly sha All thinking people are in dread of the possible outcome o near future; and their alarm will increase as we the awful crisis toward which we are rapidly haste and as the danger becomes more and more visible. Yet i midst of it all, and with the fullest assurance of the infa Word of God that during the next decade the world will through "a time of trouble such as was not since there w nation," the true disciples of Christ are not afraid. O contrary they rejoice; for they know that God's object in mitting the storm is to clear the moral atmosphere o world; and that after the storm there shall come, by d providence, an abiding peace. Instructed in the truth of Word, they realize the necessities of the situation, and confidence in the divine power that can make even the w of man praise him.

Few are the clear, strong spirits who can bear
To look on Truth in her unclouded blaze;
Few are the high heroic souls, who dare,
Above the low pursuit of gain, to raise
Their firm, unbending purpose. Few can gaze

At Virtue on her pure and awful throne.
Ah! few can love the ethereal coin she pays.
But they must love it; for the souls alone
Who master self can claim her birthright as their own
And her untarnished crown of glory wear.

GOD OUR HEAVENLY FATHER

[This article with the exception of the paragraphs below, was a reprint of article entitled, "Training for Membersh the Kingdom," published in issue of April 15, 1913, which please see.]

APRIL 6.—MATTHEW 6:24-34.

WORTHY AND UNWORTHY AMBITION—HEAVENLY TREASURES PREFERABLE TO EARTHLY ONES—THE VALUE OF HAVING A TRUE OF MATTERS—BLESSINGS FOR THOSE WHO FAITHFULLY SERVE THE LORD—OUR HEAVENLY FATHER'S ABILITY TO CAR US ILLUSTRATED IN NATURE—PROPER CONCERN NOT WORRY—THE CHIEF CONCERN OF ALL TRUE FOLLOWERS OF C

"Our Father who art in heaven, hallowed be thy name."—Matthew 6:9.

The Great Teacher taught no extravagance. Energetic himself in the Father's business, he instructed his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in today's lesson is to the effect that our energies are not to take the selfish form of laying up earthly treasures, but that we are to lay up heavenly treasures instead. Notwithstanding his reference to moth, rust and thieves despoiling earthly treasures, we understand the Master's teaching as rather on a higher plane, although the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except very peculiar circumstances. But gold might be treasure money in the bank, or bonds or stocks, or farm added to and house to house; and the same principle would be inv

Although no moth could touch the bank account, nor injure the gold, nor thieves steal the title to the propert the principle is the same. Treasures of every kind may their value—do lose their value to us when we die, if n fore. Death, corruption, touches everything earthly under ent conditions, no matter how careful or thoughtful the p

"Naked came we into the world, and naked must we e it." (Job 1:21) Intelligent people are generally agreed God has provided a future life beyond the tomb, attainain the resurrection morn. And the Scriptures teach that degree of our blessing then will stand related to our use of present life. It is this point that the Great Teacher emized in the study of today. All intelligent minds assent to reasonableness of this teaching.

Let us not take the extreme view entertained by some. Let not suppose that the Master taught that people might not e reasonable provision for their own comfort, and so arge matters that they might not be dependent upon charity heir old age. Let us not suppose that he meant that par- should be neglectful of their duties toward dependent bers of their own families. The Bible distinctly teaches "he who provides not for his own, and especially for those is own house, hath denied the faith and is worst than an del." (1 Timothy 5:8) The proper thought, then, is that right to economize and, as St. Paul expresses it, "to lay n store" for our own future needs or in order that we may wherewith to lend to others in need. God's people are to rugal, to avoid debts, to be "forehanded," to be with some rve of capital.

KEEN SPIRITUAL VISION INVALUABLE

Moreover, earthly things are not to be the treasures of their s, but merely their servants, conveniences, always ready use, for every emergency, freely, whole-heartedly. He who ows this course will rarely have large earthly wealth. Only naking wealth a treasure and setting inordinate desire upon an one become miserly or very rich. Setting the affections things above would signify so loose a handling of worldly es as would hinder the accumulation or preservation of at wealth.

The Master's word is that whoever sets his affections upon hly treasures will become sordid, selfish, earthly; but whosets his affections upon the things above will correndingly become heavenly, spiritual, blest, generous. We e two eyes; and if they be not properly adjusted with reonship to each other our vision of things will be distorted. ce we seek to correct such a difficulty in order that we get the true view of matters. So it is with the eyes ur understanding. They have both a present and a future look, an earthly and a heavenly view. It is important that get these rightly adjusted, in order that we may see mat- in their true light, in order that we may see the great ie of the future life in comparison with the present one, be correspondingly guided to the setting of our heart afions there and, in general, balancing all the interests of wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the divine promises, our case would be all the more pitiable. How great that darkness would be!

There is still another lesson for us along the same line. A man may endeavor to serve two or more masters, but no one can be a satisfactory servant to more than one master at a time. No two interests are so completely one that the service of either would not more or less detract from the service of the other. One of the two masters to whom our Lord refers is the heavenly Father; the other is mammon, selfishness and sin, together with all that is connected with unrighteousness, everything contrary to God and his righteousness.

As a matter of fact we were born in slavery to sin. The Scriptures inform us that we were sold into this slavery through the disobedience of our first parents. Therefore sin has a hold upon the entire world of mankind. They are a race of slaves. It is impossible for them to deliver themselves from the thraldom of this slavery; for it is everywhere, the world around. Some are loyal to the interests of evil; but the great majority of mankind are at heart disloyal to mammon, realizing that in serving self they are opposing God. But at the same time those who serve mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere and the best in the financial sphere. At the present time selfishness succeeds. All human arrangements are along the line of selfishness. Whoever, then, works along the line of self serves himself better than if he were not selfish. Otherwise he would have his fellow creatures in opposition to him, misunderstanding him, etc.

LESSONS FROM ALL OF LIFE'S EXPERIENCES

But our Lord inaugurated a new order of things. He declared that God is ready to receive unto himself all who forsake sin and believe on his Son; and that as many as will accept his gracious arrangements for salvation will be set free. "If the Son shall make you free, ye shall be free indeed." While the service of mammon might bless us during the present life, yet it would be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and of some legitimate blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. Moreover, there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters; for we cannot serve both. As Joshua did, so let us determine: "As for me and my house we will serve the Lord."

CHRIST OUR SAVIOR

[The first eleven paragraphs of this article were reprinted from an article entitled, "Following the Lamb Whithersoever Goeth," published in issue of January 1, 1899. The remainder was reprinted from article entitled, "We Have Found Him, eka," published in issue of February 1, 1900. Please see the articles named.]

IN THE FURNACE

He that from dross would win the precious ore
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore
Lest the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are his children tried.
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible come forth so pure
That he whose eyes of flame look through the whole
May see his image perfect in the soul?

Not with an evanescent glimpse alone,
As in a mirror, the refiner's face,
But stamped with heaven's broad signet, there be shown
Immanuel's features, full of love and grace;
And round that seal of love this motto be:
"Not for a moment, but eternity!"

LETTERS FROM AFIELD

THE HUM OF ACTIVITY HAS NEVER CEASED

DEAR BRETHREN:—

Greetings of love in our Lord. The December 1st issue of WATCH TOWER has just come to hand; and my heart goes to you as I read of your hopes of present and future ser- for our King. I believe your clarion call will find response the hearty co-operation of the brethren. Surely all will to lay hold on these grand opportunities, carrying such ght of privilege now and of glory to follow.

We in this country have not been restricted so much as you e of late; and our thoughts have risen in prayer that you ht stand in the peculiar and fiery trials, including a meas- of inactivity, which the Lord saw good to permit. We frequently wish that we might know more of your state and of the detail of the experiences through which you have passed, so that we might the more fully sympathize and understand. We shall be glad when the vail which covers these things from our sight can be lifted. I have found myself longing to bear some of your burdens; and I now assure you of my love and of my desire that you may have wisdom from above to organize the harvest work yet remaining, and the while to continue to supply that meat in due season for which the brethren look to the Lord through you.

In the London Tabernacle the hum of a busy ministry has never ceased. Indeed, so far as public lectures, etc., are concerned, I think we have never been so busy. The Lord has

graciously given us many opportunities of service. In every avenue great activity has prevailed; and although the war has inevitably restricted in some directions, it has served to stimulate interest greatly; and we are glad to be here still and to find so much to do. By the Lord's grace and help we will go on. When he takes us home, we shall be glad to leave this human state with its many weaknesses for that full companionship with our dear Lord Jesus and those with him; and our works will follow after, accompanied by conditions of power and perfection, for which we earnestly strive. May our Father's favor be your portion now and forever.

Your brother in Christ. H. C. THACKWAY.—*England.*

EXCELLENT RESULTS FROM PASTORAL WORK

DEAR BRETHREN IN THE LORD:—

Loving greetings in his name. In the Dec. 1 WATCH TOWER it is stated that some booklet-tracts are being prepared; and as we noted the titles of these we were glad, because we had just been expressing a desire that such tracts would be issued. The sorrows caused by death, maiming, etc., in the war are tremendous in this country; and the sisters in the pastoral work have found that a little booklet would be read in many cases where the larger book, "The Divine Plan of the Ages," is refused. The pressure on life is so very great at present that most we meet with find that they have no time for reading a book; but many who have desires for God think that they could read a pamphlet. So the pastoral workers in Glasgow will be very gratified if you will kindly send some of those new booklets. I enclose £2 to cover cost of transit and also to help pay for the booklets.

You will be glad to know that the pastoral work is still going on in Glasgow; and the Lord continues to bless it. We trace 201 as now attending the central meetings through the work started on two years ago. With love in the Lord and best wishes for 1919. May all your labors be blest and guided of him!

Yours in his service. MINNA EDGAR.—*Scotland.*

FOR BRETHREN IN THE ARMY

DEAR BRETHREN:—

I write you a few lines, as it might be of interest to you to know where the young brethren are who are in the military service of the U. S. A. I am from the Chicago Ecclesia, and was drafted into service last May, sent to one of our training camps, and was placed in the medical department of the 106 Engineers. At one time there were four of us brethren there from different towns, but I am the only one who passed for overseas duty, the rest having been discharged because of physical disability.

In September we left Georgia for Long Island, where we stayed for a time, and then were shipped to "somewhere in France," not knowing just where. But I knew that I was safe in the Lord. After a thirteen-day voyage, we landed at Glasgow, and from there went to Winchester, where we remained several days. We left England from Southampton, about sixty miles from London. I wished that I could have had the opportunity to visit the friends there. We traveled through many French towns, but remained no length of time at any of them, until we arrived at Brest. Our engineers were stationed there, to build a receiving camp, which is now one of the largest in France. We have not seen any actual fighting at the front, however, although the work of the engineers has done a great deal for the men. We surely are in the days of the falling of the kingdoms. It does not need much faith on the people's part, as they can see the fulfillment of prophecy their literal eyes.

I do not know of any other brethren here, except Bro Stanley Olson, whom I have located through the mail. I I knew of others also. Our desire now is to go home to beloved ones there. The Lord willing, I may be home bound in a couple of months. I ask an interest in your p ers that we boys may remain faithful and strong in the L With Christian love,

Your brother in Christ, FRANK GANS
Medical Dept. 106 Engineers,
A. P. O. 716, Base 5, Brest, *Franc*

LOYAL CO-OPERATION PLEDGED

DEAR BRETHREN:—

Greetings in the name of our dear Lord and Master, the Petersburg Ecclesia, by whom I am instructed to send the following message:

At the beginning of the new year, which we trust wil full of opportunities for service to the truth and to the b ren, we desire to express to each individual member of old Board of Directors our love and appreciation of the they have performed, and to pledge to the new Board our p ers for their successful guidance of the affairs of the Soc and to assure them of our fullest co-operation in every spect, believing that this will be one of the greatest year the history of the world for the dissemination of the truth for the furtherance of the establishment of the king through the power and grace of our Lord and Savior.

Yours in his service. R. A. GAMBLE, Class Secretary.—*W*

GREAT JOY AT THE RESULT OF THE ELECTION

DEAR BRETHREN:—

After reading the report of the annual meeting of sh holders in the Jan. 15 WATCH TOWER, we wish to expres you our great joy at the result of the election. We thank dear Lord for so clearly manifesting his will; and we he renew our pledge of hearty support and co-operation. We wish to participate enthusiastically in supporting the re tion passed by the shareholders in re our brethren in pr

We take this opportunity to tell you of our gratitud the privilege of feasting upon the "meat in due season." T the Lord has prepared a table before us, upon which all needs of spiritual food are supplied. We are ready, anxious to co-operate with you in any and every way poss and we continually pray the Lord's guidance and richest b ings upon you.

Yours in the glorious hope. J. J. PICKERING, Secy.—*Ma*

GROWTH OF SPIRITISM TREMENDOUS

DEAR BRETHREN IN THE LORD:—

Loving greetings in Christ our Lord unto you all from C ——. With sorrow we notice the tremendous growth of itism. Ouija boards are used freely as a pastime and inn amusement. When we called attention to the seriousnes having any communication with the evil spirits, and plained that many who started with curiosity ended in insane asylum as the result of these wicked spirits posse their minds—their only aim and purpose in communica with human beings—our warning was considered very lig Then we thought how handy it would be to have on hand timely tracts on spiritism, and so to do our utmost to those in danger. With warmest Christian love to you all especially the dear brethren in charge of the Lord's wo remain. Your brother in Christ. H. I., C.

VOL. XL PITTSBURGH, PA., MARCH 15, 1919 N

VIEWS FROM THE WATCH TOWER

Bible students are aware that since the year 1799 we have been in "the time of the end." "The day of his preparation" is another name given to the same period, because in it a general increase of knowledge and numerous governmental and moral changes pave the way for the Messianic Kingdom, which is now being established upon the ruins of the existing order. The many lessons which the peoples of earth have been forced to learn during the period of the war have no doubt been real blessings in disguise. The lessons in economy have been especially beneficial. Jehovah is a great economist. Jesus taught his disciples the lesson of economy when he instructed them to gather up the fragments of the loaves and the fishes after having fed the multitude of five thousand. We think it reasonable that the recent necessary restrictions in luxuries, fuel, food, etc., have been overruled of the Lord, and are incidental lessons in this period of preparation for the kingdom of Christ on earth.

INVISIBLE FORCES AT WORK

Among the sudden and sweeping changes in this pre tory period in which we are living, none has been mor markable than the recent prohibition legislation. When eighteenth amendment to the United States Constitution, bidding the manufacture, sale or transportation of intoxic liquors within the United States and its territories, was posed by Congress in the autumn of 1917, few indeed exp that it would be ratified by the required two-thirds of the s in so short a time as one year. In fact, the third sectio this amendment provided that the States should have years in which to ratify it; and that should it not be ra by the legislatures of the several States within that time article should be inoperative. The fact therefore that amendment has been ratified by more than two-thirds o States, within practically one year from the date of its mission to the legislatures by Congress, has been mysti

ditors of our metropolitan papers, and indeed to the states- themselves. The *New York Tribune*, commenting upon speed with which this amendment to the Federal Consti- on was ratified, remarked that the legislation seemed to be pelled by some invisible force." We believe that the Tri- e has expressed a great truth, and that the "invisible e" is none other than divine providence in this "day of preparation."

As to how this legislation will be received is another ques- . Among the organizations opposed to country-wide pro- tion is the Roman Catholic Church. Not only did Cardinal bons and other great ones of the Roman Catholic Church t against the amendment before ratification, but leading al prelates continue their attacks upon this Constitutional endment since its ratification by the States. The Reverend n L. Belford, Rector of the Church of Nativity, Brooklyn, Y., is reported in the *Brooklyn Eagle* to have said recently: is an unjust law; no one is bound to obey it; no one should e the least scruple about evading it, breaking it or defy- it." Whether Catholics in general will attempt to follow advice remains to be seen.

RELEASING THE SINCERE

Secretary Baker's action in releasing 113 conscientious ob- ors from Fort Leavenworth is very commendable. These ectors were examined by Judge Julian Mack and Dean lan F. Stone, and were pronounced by them "sincere," and that reason were released. The *National Labor Tribune*, menting editorially in its issue of February 13th, says:

"On the 22nd of January Secretary of War Baker re- ed 113 conscientious objectors who had been courtmartialed sentenced to long terms of imprisonment. He announced t they were released because an examining board had re- ted these men as sincere in their belief and in their posi- is as to war. Three months have passed since the war ed; and yet eight Christian gentlemen of the International le Students Association, sincere and honest, as conceded all, are still held in prison. Why not recognize their hon- and sincerity, and immediately release them? American ple love honesty and sincerity."

In this connection it is recalled that Judge Harlan B. we, in imposing sentence upon J. F. Rutherford and his as- ates of the International Bible Students Association, sug- ted that because of their sincerity they were all the more gerous, and for that reason their sentence should be "se- ." Apparently Secretary of War Baker takes a different w of the matter of sincerity. The *Labor Tribune* says:

"During the recent war Italy imprisoned about 3,500 So- ists and Pacifists, who are designated as 'political prison- ' A few days ago the Italian government released all ier political prisoners, setting them free.

"America entered the war to maintain the principles of nt, justice and truth, and to make the world safe for de- racy. Everyone knows that the Espionage Act is strictly war measure. The war ended three months ago, and yet gress has taken no action to release political prisoners. President, J. F. Rutherford, and other officials of the ernational Bible Students Association are in prison at anta; and notwithstanding that final decision has not yet n made in their case, they are held without bail. They have n in prison for seven months, removed from their thou- ds of friends and from the great religious work in which y have been engaged for many years. While they are gen- nen of the highest type, scholarly and refined, they are com- ed to associate constantly with the vilest and most des- ate criminals. What good can result by keeping them there? he imprisonment of such men, because of their honest and ere interpretation of the Bible, in keeping with the high ls and principles for which the United States entered the ? When the facts are known, will not their imprisonment se honest and sincere Americans blush with shame?

"It is just beginning to dawn upon the American public t Rutherford and his associates are either victims of a gi- tic conspiracy or else that there is a miscarriage of jus- the like of which has never before been equalled in the ted States."

We also quote from the *Atlanta Constitution* of February , 1919, as follows:

"The case of the United States vs. J. F. Rutherford, et al., he fruits of religious intolerance; and the war and attend- excitement furnished the opportunity for the perpetration great wrong against the defendants. . . . Defendants ap- led their case and applied for bail pending appeal; but bail denied. These gentlemen have been in prison since June 1918, and their case is not yet heard. . . . Has it come to point in America that high, noble-minded, peaceable Chris- gentlemen can be railroaded to prison and denied bail pend- ing their appeal because they dare tell the truth as they see it? Will America tolerate religious persecution such as Rome practiced during the period of the wicked Inquisition? . . . . Why should they suffer further? Is it the desire to make martyrs of them to satisfy the grasping and intolerant spirit of Romanism and her allies? The liberty-loving people should demand the immediate release of these Christians. If they can be held in prison, then the principles of religious liberty have ceased to exist in America. Let every liberty-loving American, regardless of his own religious belief, who favors open and fair dealing, call upon the powers that be to immediately release these gentlemen, and to let them go out to serve the hundreds of thousands of Christian people who desire and need their aid and comfort."

The *Literary Digest*, in its issue of February 8th, quotes from *The Churchman* the following:

"Just why America should have gone to such lengths of severity and cruelty in its treatment of political prisoners is not clear to some of us. We are a sentimental people, and it not frequently happens that those who shed tears most copiously over Belgian atrocities and over Russian martyrdom in the days when George Kennan used to relate the terrors of Siberia, will indulge their own passions quite recklessly on any at home whom they despise and hate."

POLITICAL PRISONERS

The demand for amnesty in behalf of all political prisoners has been heard in Washington. Mr. Gregory, the retiring Attorney General, recommended executive clemency on behalf of some. Fifty-three cases were acted upon before President Wilson sailed for France. A Washington dispatch of March 5th states, however, that "no action was taken in the cases of J. F. Rutherford and his seven associates of the International Bible Students Association, convicted in Brooklyn on charges growing out of publication of 'The Finished Mystery,' a Bible handbook, and now serving sentences in the Atlanta federal prison."

The reason for this is not made clear. Hence the subject of amnesty continues to be agitated in the public press. It is not alone from the radical organs that we hear the clamor, but the oldest and most conservative newspapers and magazines of the country are freely devoting much space to the question in issue after issue, while the editors of the smaller cities and towns are joining hands in what they now call the common cause of humanity. On the accepted theory that newspapers do not mould, but rather interpret, public sentiment, it is evident that herein lies a political storm center of great consequences, not to be hushed by legislative indifference or silent contempt, but a matter which seems to demand the most respectful consideration of every statesman in the Republic. We quote from a strong editorial appearing recently in the *Capital Times* of Madison, Wis., as follows:

"The idea of a political prisoner is repugnant to the thought of a democracy. To put men into jail for expressing their opinions has always been foreign to the best spirit in America. And yet, there are in our American prisons today hundreds of men and women who are suffering for their convictions. Hundreds of others are battling in the courts to escape the prison cell.

"The technical charge on which these men have been put into prison is that they interfered with the military establishment of the country. Why then haven't we put into prison all men who have 'interfered with the military establishment'?

"Ships were needed to transport soldiers to Europe. This country decided to erect a monster ship-building plant at Hog Island, to build ships. About $60,000,000 was spent—from which we received one ship! Over $40,000,000 was squandered!

"Is it recorded that any one has gone to prison for having 'interfered with the military establishment' as a result of this Hog Island disgrace?

"The Hughes report showed a disgraceful situation in the manufacture of aeroplanes. Aeroplanes are the eyes of the army. 'The military establishment' was interfered with through the criminal manner in which the aeroplane situation was handled.

"Is it anywhere recorded that the persons guilty of this criminal situation have gone to prison? In fact, is it recorded anywhere in this country that any profiteer has gone to jail? In our opinion the military establishment of the country was interfered with ten times over by the profiteers of the country than by men who spoke their honest convictions.

"The war is over. Our armies are being demobilized. There is no longer any opportunity to 'interfere with the military establishment of the country.' Is any public good to come from continued persecution of men whose sole crime is that of having expressed their opinion?"

THE RE-BIRTH OF A NATION

Zionists now rejoice as they approach the fruition of their oft deferred hope of being reestablished in the land promised by Jehovah unto their forefathers. For many years the Lord's consecrated people, in the light of present truth, have anticipated the restoration of Israel at this time; and all such may now lift up their heads and rejoice, for our own deliverance is thereby indicated to be drawing nigh.—Matthew 24:32, 33.

In the 19th article of the proposed constitution for the coming League of Nations, unanimously agreed upon by the special committee representing fourteen nations, and in the further deliberations of the Paris Peace Conference, Zionists are able to foresee the immediate re-creation of Palestine as a Jewish state. The article in question mentions that "certain communities formerly belonging to the Turkish empire have reached a stage of development where their existence as independent nations can be provisionally recognized."

In every Zionist quarter the world over the glad note of triumph has been sounded ever since the First American Jewish Congress convened in Philadelphia on December 15th last and provided for the election of seven delegates to present the aims of the Jews of the world before the Peace Conference at Versailles. Federal Judge Julian Mack of Chicago was chairman of the congress. The same congress adopted, amid great enthusiasm, resolutions outlining the government of the new nation and calling for an International Jewish Congress to convene immediately after the signing of peace, that all the details may be speedily arranged for. The Philadelphia Ledger, in reporting the matter, said:

"An ideal Jewish Republic in Palestine, a republic founded upon Socialistic principles, in which every man will work for the welfare of the state, and individual property rights will be eliminated, was outlined at a mass meeting of the Poale Zionists last evening. Jews from all countries of the world w mobilized in a monster Jewish industrial volunteer arm rehabilitate Palestine. The paramount rule of the pro Jewish Commonwealth is that every workman shall wor the profit of the community and for the advancement o special trade. Speakers advocated forming agricultural munities, each consisting of 100 immigrants, in the new Je nation. These groups will be financed by the First Nat Labor Bank of Palestine. All land will be the property o community."

In another issue of the same paper the dramatic scen lowing the introduction of the resolution declaring for th tablishment of this Jewish Commonwealth was describe follows:

"The Jewish hope of centuries was rekindled. The deleg four hundred of them, who had gathered from all parts o United States to represent the four millions of Jews of country, and the hundreds of spectators embraced one anc waved the Jewish flags and bunting which they tore fro walls in their joy, and wept and cheered as they saw. piercing the gloom of centuries of disappointment."

Numerous Jewish mass meetings have been called in va centers of Jewish population throughout the country to fu urge their cause. Commenting upon the Twenty-second An Convention of the Federated Zionist Societies of the m West, held in Chicago last month, the Chicago *Herald Examiner* of February 17th said:

"Four hundred Zionists gathered yesterday at the Hot Salle and last night at three mass meetings, not as in years to dream of a restored homeland, but to exult in it complishment and to plan its successful fruition. The co tion will end tonight with a banquet at the Morrison H where Norman Hapgood of New York will be the prin speaker."

THE MEMORIAL SUPPER

"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." —Matthew 26:27, 28.

As heretofore announced, the date of the Memorial Supper this year falls on Sunday evening, April 13, after six o'clock. According to Jewish reckoning the first day of the Feast of Unleavened Bread falls on April 15, which with that people begins on the evening of April 14. But our interest as Christians centers mainly in the killing of the Passover lamb, which preceded the feast. Therefore our commemoration properly begins on the preceding evening—April 13. All calendars we have seen give March 31 as the date of the first new moon after the spring equinox. If we calculate from that date the 14th of Nisan would begin on the evening of April 13, Jewish reckoning. See footnote, page 470, Vol. 6, STUDIES IN THE SCRIPTURES.

ALL THESE CEREMONIES WERE TYPICAL

We need not remind the Bible Students of the particulars connected with the institution of the Passover—that the Israelites were held in a measure of serfdom by the Egyptians; and that when in the Lord's providence the time arrived for their deliverance, their masters selfishly sought to maintain that bondage and refused to let the people go forth to the land of Canaan. During the year the Lord sent one after another nine different plagues upon the people of Egypt, removing these in the same order when Pharaoh craved mercy under promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster— that the first-born in every family of Egypt would die in one night; and that in the home of the humblest peasant as well as in that of the king there would be mourning, as a result of which they would finally be glad to yield and let the Israelites go, yea, would urge them to go and in haste, lest the Lord ultimately bring death upon the entire people should their king continue to harden his heart and resist the divine mandate.

The first three plagues were common throughout Egypt, including Goshen, where the Israelites dwelt. The next six plagues did not affect this district. The last, the tenth plague, was declared to be common to the entire land of Egypt, including Goshen, except as the Israelites would show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled on the sides and on the lintels of their doorways, and whose flesh was to be eaten in the same night with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey, with full expectancy that the Lord would smite the first-born of the Egyptians with death and thus make them willing to let the Israelites go, and with full faith also that the Israelites would share in this calamity were it for not the blood upon their doorposts and lintels.

The Israelites were commanded to celebrate this as of the first features of the Jewish law and one of their gre memorials as a nation. As a matter of fact, we find th some degree the Passover is celebrated by Jews in all pa the world, even by those who claim to be agnostics and dels. They still have a measure of respect for it as an an custom. But is it not strange that with the bright l which many of them possess our Jewish friends have thought worth while to inquire the meaning of the celebra Why was the lamb slain and eaten? Why was its sprinkled upon doorposts and lintels? Because God so manded, of course; but what reason or motive, object o son was there behind the divine command? Truly a rea ble God gives reasonable commands, and in due time wi willing that his faithful people understand the significan every requirement. Why are the Hebrews indifferent to subject? Why does prejudice hold their minds? It is for to answer and, answering, to get light and joy from the k edge.

WHAT WE MEMORIALIZE

Although Christianity has the answer to this questio regret that because of carelessness the majority of Chris would be unable to give a reason and ground for any ho connection with this matter. If the Jew can realize tha Sabbath day is a type or foreshadowing of a coming epo rest and blessing and release from toil, sorrow and death, can he not see that similarly all the features of the M law institution were designed by the Lord to be foreshado of various blessings, to be bestowed in due time? Wh it not be discerned by all that the Passover lamb typified resented, the Lamb of God? that its death represente death of Jesus, the Just for the unjust? and that the ap tion of its blood symbolizes the application of the merit c death of Jesus to the entire household of faith? Blesse those whose eyes see that Jesus was indeed "the Lam God that taketh away the sin of the world"; that the can tion of the world's sin is effected by the payment of penalty; that as the whole world lost divine favor and under the divine sentence of death, with its concomitan sorrow and pain, it was necessary before this sentence or could be removed that a satisfaction of justice should be and that therefore, as the Apostle declares, Christ died fo sins, the Just for the unjust, that he might bring us ba God. Thus he opened up a new and living way, a new to life everlasting.

We memorialize four great matters:

1) The death of our Lord as the Passover Lamb.
2) Our relationship or participation with him in the rings of Christ, the death of Christ, as followers in his and sharers in his cup.
3) We celebrate incidentally and prospectively the great erance which will soon follow this passing over of the nt night time. The deliverance will affect first of all passed over, the church—the little flock and the great any, the antitypes of the priesthood and the Levitical host ibe. The deliverance of these will come in the morning, resurrection morning, the Millennial morning.
4) We also incidentally commemorate the great "feast t things" (Isaiah 25:6) which will follow the passing of the church, when the passed-over ones shall be asso- d with their Lord in his heavenly kingdom as the great ypical Prophet, Priest, Judge, Mediator and King over he earth, to bless and uplift the human family through nerit of the same precious blood which he now permits passed-over ones to participate in sacrificially, after the tation of its merit to them has made them worthy.
hese different points should be kept in memory separate distinct from each other if we would have the greatest ing from this Memorial.

"BEHOLD THE LAMB OF GOD"

ooking unto Jesus as "the Lamb of God," we behold his essness, "holy, harmless, undefiled, separate from sin- " We behold how "he was led as a sheep to the slaugh- and like a lamb dumb before his shearer, so he opened is mouth." (Acts 8:32) By speaking the word he could resisted those who were intent upon his destruction. He es us that no man took his life from him; he laid it himself, voluntarily. He laid it down, not in obe- e to the Father's law, for justice could not demand sac- , but in accordance with the Father's will, saying, "I de- to do thy will, O my God; thy law is written in my ."

rom this standpoint the Christian believer can rejoice ly that the Redeemer spared not himself, but freely de- d himself up with the foreknowledge that in the divine se the value of his sacrifice would ultimately redound for the blessing of his followers and subsequently for the ing of all the people. Hence in partaking of the broken vened bread we memorialize the purity, the sinlessness of who gave himself to be in God's due time the ransom for all mankind. From this standpoint we realize that hed blood signified that his death was necessary in order our condemned humanity might be restored to life with- nfracting the divine law. Our hearts should here pause preciate, not only the love of our Lord Jesus Christ, but the love of the Father, who designed the program, and the e of God thus exemplified, and the wisdom of God in mak- he arrangement, and the faith to grasp the power of God will ultimately be manifested in the full carrying out of he glorious purposes and promises which we memorialize. he second point is scarcely less important to us than is irst. The first blessing from the Redeemer's sacrifice has offered during this Gospel age to such as have the hearing and the appreciative heart. This blessing is most as- ding. It purposes a still further favor to such of man- as turn from sin and accept by faith the grace of God in t, and present their bodies living sacrifices, with full cration, vowing to walk in the footsteps of Jesus. To all during this Gospel age and until the completion of the number, the Redeemer will impute the merit of his sac- , in order to make their sacrifices acceptable in God's ; to the intent that they may suffer with him in the flesh, share with him in the begetting of the holy Spirit now n birth to the spirit plane in the resurrection. Thus as his fied members they may be associated with him in his Mil- al kingdom, when he shall act as "Mediator between and men." The word men here includes all not begot- f the holy Spirit to be new creatures on the spirit plane.
ur partaking of the bread symbolically represents our ap- riating the fleshly perfection of the man Jesus. We par- of his perfections by faith, and not actually. He gives us, estitution to human perfection, but merely an imputation s righteousness, his perfection, as covering in the divine the blemishes and imperfections of our fleshly bodies, h we have tendered to God as living sacrifices. When as great Advocate the Redeemer imputes to our offering the of his sacrifice, the Father accepts the same and begets acrificer to the new nature as a member of the body of t; and since we have the treasure of the new creature in arthly, fleshly vessel, the Father's acceptance of us in- s our justified flesh and all of its interests. It is only those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, that are directed in conformity to their covenant of sacrifice to drink of our Lord's cup and to be immersed daily into his death.

THE CUP OF THE NEW COVENANT

The cup is not ours, but our Lord's. The life or sacrifice symbolized by the blood is not ours, but our Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's suffering and death is therefore not to indicate that it was insufficient nor to mean that we could add anything to it. The offer illustrates the grace of God—that he is willing to receive us and to make us joint-heirs with our Lord and Savior, if we have his spirit.

The spirit which actuated Jesus was one of devotion to the doing of the heavenly Father's will to the smallest detail and even unto death. Exactly this spirit must be in all those whom the Father will now accept as members of the bride of Christ, the body of Christ, his church in the heavenly glory. Hence our Redeemer emphasized the matter distinctly, saying that all who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death. This is exactly what St. Paul points out to us; namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the one Loaf and ultimately will be accepted by him according to the Father's plan and thus become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this bread together as a memorial not only do we symbolize our Lord's broken body, but in a larger sense we symbolize the breaking of the church and our breaking or dying as members of that church. "The loaf which we break, is it not the communion [the common union or participation] of the body of Christ? For we, being many, are one loaf, the one body; for we are all partakers of the one loaf."—1 Corinthians 10:16, 17.

THE MEANING OF THE CUP

To us the cup of the fruit of the vine means the sacrificed life of our Lord. But, additionally, it reminds us that in becoming his disciples we accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless [for which we give thanks as the greatest imaginable favor of God bestowed upon us], is it not the communion [the general union, the fellowship] of the body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely the turning from sin, not merely believing in Jesus, not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God—sacrifices considered holy because of the imputation of Jesus' merit, sacrifices which God has accepted, begetting the offerer to the new nature as a new creature—Romans 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Hebrews 10:29. He speaks of some who count the blood of the covenant wherewith they were sanctified an unholy or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel age. He intimates that God's providence for such would be the second death.

"EVEN YOUR SANCTIFICATION"

We cannot understand the Apostle to mean that church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they are invited to enjoy, should be subjects of the second death. On the contrary the context intimates that the persons referred to had at one time a clear understanding of the matter; that they "were once enlightened"; that not only had they been justified by faith in the precious blood and thus enabled to approach God, but on the basis of that justifying faith they had gone on presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memo-

rialize) with which they had previously been sanctified by the begetting of the holy Spirit, testifying the acceptance of their consecration by the heavenly Father when they agreed to drink of Christ's cup.

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made is effected not when we are called nor when we begin to turn from sin nor when we begin to hear and heed the voice of God, but when under the influence of these blessings and mercies of God we come to the point of full consecration, full surrender, full sacrifice of all of the earthly rights and privileges, in order that we might have instead the spiritual blessings, the divine nature, joint-heirship with our Lord in his kingdom. Is it asked: "Who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with our Lord? Who would spurn his cup and his baptism into death in view of the privilege of being associated in the reward?" The answer is that surely no one would do so who still retains the spirit of begetting and the faith appreciation of the things as yet not seen —glory, honor and immortality. If therefore any who have once tasted of the heavenly gift and have been made partakers of the holy Spirit and have participated in the powers and privileges of the coming age—if any such should fall away, it would be impossible to renew them again unto repentance.

KNOWN BY THEIR FRUITS

We cannot read the heart. We cannot surely know who have seen beyond the first vail and who have not. We cannot know absolutely who have committed the "sin unto death" and who have not. We are not to judge one another. We are rather to accept one another's professions, provided the course of life confirms these and is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the covenant wherewith he was sanctified," if any should claim that participation with Christ in this memorial cup is participation in something common or ordinary and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup, the Blood of the covenant which is shortly to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with the divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the one loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only misled us by their statements, but also deceived themselves into thinking that they understood.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the body of Christ, and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidence of developing the fruits and graces of the Spirit, we may safely consider that they were spirit-begotten. Should these afterward repudiate the blood of the covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ—if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the adversary, we may well fear for them that they have not only lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the body of Christ might be overtaken in a fault or might act in a manner that would imply anger; but he certainly could not have malice and hatred. Besides, if overtaken in a fault he would soon realize his difficulty and not only take the fault to the throne of heavenly grace for forgiveness, but also go and make full reparation and full apology to those wronged, injured, by the act. Whoever indicates that his spirit has become a malicious one gives evidence that he has already lost the Spirit of God and is "twice dead, plucked up by the roots," and belongs to the thorn and briar family, and not to the vine.

"THE EARNEST OF OUR INHERITANCE"

In our memorial service let not our hearts meditate me upon the sufferings of Jesus, nor merely upon the suffering the members of his body as they walk in his footsteps to rificial death. On the contrary let us receive a proper exhil tion of spirit from our participation in this cup. We that Jesus rejoiced in spirit; and the Apostle urges all t who are drinking the cup, saying, "Rejoice in the Lord; again I say, Rejoice!" The Christian's life is not a sa morose one, but a most joyful one. He can even be joyfu tribulation, "knowing that tribulation worketh patience; patience, experience; and experience, hope"; knowing that "our light affliction, which is but for a moment, wor for us a far more exceeding and eternal weight of glory" yond the vail.—Romans 5:3, 4; 2 Corinthians 4:17.

We thus partake in the cup of suffering and joy whic an earnest of our inheritance, which we shall receive at second coming of our Lord and our gathering together him, as his members and his bride class. This rejoicin spirit is necessary to our courage and zeal in the service o Lord. Note its operation in St. Paul, who with Silas c sing praises to God in the prison, with his feet in the st and his back lacerated. And so it should be with all of Chr true followers in the narrow way. With the wound of e thorn, with the pain of every sharp arrow of bitter w with which we are assaulted for Christ's sake, we may joy unspeakable.

A further joy may be ours as we comprehend more more fully the significance of this New Covenant or New T ment blood in which our Lord offers us an opportunity to ticipate. He imputes his merit and thus enables us t dead with him. He thus passes the blood of the New Cove through us, his members. But it is offered only to suc pledge themselves to be dead with Christ. Even then it is given, but merely imputed or loaned to us to make goo worthy our offerings when the great High Priest as our vocate accepts them and presents them to the Father, and begets us by his holy Spirit.

These earthly rights which belong to our Lord Jesus a and which are under his control, are to go to natural I by the New Covenant. (Jeremiah 31:31) "They shall tain mercy through your mercy." (Romans 11:31) We therefore rejoice in sympathetic anticipation of the ble about to come to natural Israel, in which all mankind have an opportunity to share. If Israel's casting away a beginning of this Gospel age was preparatory to the ac ance of the Gospel church, how glad we may be that acceptance of that church will not mean everlasting lo natural Israel, but that on the contrary they will be pr through the blessing of spiritual Israel, the great High P and Mediator and fully qualified Ministers of the New nant. (2 Corinthians 3:6) Thus to Israel eventually w given the earthly blessings and promises which God origi set apart for them, and which were typified under the Covenant and its typical mediator, Moses, who is "like or a type of the great Mediator, the Christ of God, of Jesus is the Head and the overcoming saints, his faithfu lowers, his members—Acts 3:22, 23.

Let us then each year appreciate this glorious mem more and more in its expression of "love divine all love e ing," whose length and breadth and height and depth su all human comprehension.

"LET US KEEP THE FEAST"

We urge upon the Lord's people who recognize the going facts and signification to meet in the name of the ter as his members, and to comply with his invitation, "D in remembrance of me," and not as do the Jews—in re brance of the type. But as St. Paul said, "As oft as this bread and drink this cup, ye do show forth the death until he come." (1 Corinthians 11:26) Then at his ing he shall change the church, which is now a body of hu tion, and make it in the truest sense a glorious body.— ippians 3:21.

Again, we suggest that where the dear friends possibl do so they meet together in little groups; but that when is impossible, they nevertheless celebrate alone with the We do not urge large gatherings on such occasions, but t verse—that each little group or company meet by itself separate organization of the body of Christ. "Where t three are gathered together in my name, there am I i midst of them."—Matthew 18:20.

OUR RISEN LORD

[This article was a reprint of that entitled, "A Spirit Hath Not Flesh and Bones," published in issue of June 1, which please see.]

's ways are not our ways, his thoughts are not as ours;
wounds us sore with cruel thorns, where we have stooped for flowers;
oh! the oft-pierced heart those precious drops distil,
t many a life, else all unblest, with healing balm shall fill.
n give, O give, the flower to those who pray it so may be,
I would choose to have the thorns, with thee, dear Lord, with thee.

Man judgeth man in ignorance he seeth but in part;
Our trust is in our Maker, God, who searcheth every heart.
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee.

CHRIST IN GETHSEMANE

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now
The suff'ring Savior prays alone.

'Tis midnight; and, from all removed,
The Savior wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of Sorrows weeps in blood;
Yet he who hath in anguish knelt
Is not forsaken by his God.

'Tis midnight; and from ether-plains
Is borne the song the angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

THE HOLY SPIRIT OUR HELPER

ACTS 2:1-8, 14-18.

[Paragraphs 1-4 of this article were reprinted from article entitled, "The Spirit at Pentecost," published in issue of uary 1, 1916. Paragraphs 5-13 were reprinted from an article entitled, "Speaking With Other Tongues," published in ie of December 15, 1901. Paragraphs 25-29 were reprinted from article entitled, "Save Yourselves From This Genera-n," published in issue of January 1, 1909. The remainder is printed below. Please see the articles named.]

OPPORTUNITIES FOR PREACHING

The number of Israelites, otherwise called Jews, residing in surrounding nations, "dispersed among the Gentiles," ere they were engaged in business, was much greater than number who resided permanently in Palestine. Yet there s among them a reverence for the Holy Land and the Mosaic ; and the latter commanded an assembling at least rep-entatively, at the Passover, at Pentecost and at the Feast the Tabernacles. (Deuteronomy 16:16) In consequence great nbers came to Jerusalem from the surrounding countries as resentatives of families and communities to bear tithes and offer prayers and sacrifices at the Temple, on these occa-ns. The countries from which they came are mentioned, l include a radius of several hundred miles and the most en-htened portions of the world at that time. Although Greek s the ruling language of that period in official matters and ong the learned, yet the majority of the people evidently derstood little more than their native tongues and dialects; did the character of the worship at Jerusalem make it nec-ary that they should be very fluent in one language. They ne together to worship and to present offerings rather than hear preaching.

Yet doubtless the Lord's arrangement through Moses with erence to this feast had in view the very opportunities for blishing the good tidings recorded in today's study. The racle of speaking in various tongues was appreciated by ne at least of these representatives of true religion through-the world. Doubtless the testimony of the apostles heard e was carried to every quarter, if not in sufficient power to vert to Christ, at least in sufficient measure to prepare the y in some degree for the message which was to be carried oughout the world by the apostles and by believers in gen-l who subsequently, as a result of the persecution in Jerusa-, scattered and went everywhere preaching the Gospel.

Although the people mentioned were religious, "devout men," it does not appear that the miracle of the apostles' speaking in various languages did more at first than to excite curiosity in some, while with others it was attributed to an evil influence, to intoxication. Thus Satan, who endeavored to calumniate our Lord as a "wine bibber" and possessed of Beelzebub, the prince of demons, would now fain hinder the people from hearing the message of the Gospel preached with the power of the holy Spirit sent down from heaven, and accompanied with wonderful manifestations. Then as now the servants of God were traduced even by "devout men." See 2 Corinthians 6:8.

ST. PETER'S SERMON

St. Peter's explanation of the Pentecostal blessing should not be taken to mean that what was witnessed in the upper room on that Pentecost nearly nineteen centuries ago completely fulfilled the Prophet Joel's predictions. No Bible student will dispute that the fulfillment of the prophecy began then, with the early church, and has been in process of fulfillment during all the centuries since. It is as true today as it was then, that the blessing of the holy Spirit is granted to all of God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time. After these days of the Gospel age, after these days of the outpouring of the holy Spirit upon God's servants and handmaidens, will come the glorious epoch of Messiah's kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions now prevailing everywhere. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious Sun of Righteousness, with healing in his beams.—Malachi 4:2; Matthew 13:43.

IMPORTANT NOTICES

PETITION AND PUBLICITY WORK

Excellent reports are being received from the dear friends all parts of the country as they joyfully participate in the endid opportunities for witnessing which the petition af-ds. Although some opposition was encountered in certain alities by reason of prejudice, the general response has been mendous and extremely gratifying. The tracts have been d and digested; newspapers have opened their columns to message; men in public life have had their attention called our good work; and many have inclined a sympathetic and ring ear, and have desired to know more about the truth for ich our brethren have been called upon to suffer so severely. ny classes have succeeded in getting considerable matter o their local papers. We recommend this as a good plan. Some of the friends have written us asking whether they uld cease circulating the petitions on any particular date. answer: No; not until you have secured every signature possible. Continue to canvass. Send to us for additional blank petitions as you need them. Please keep in mind the fact that we are not asking our neighbors for any favor, but are merely giving them an opportunity to help preserve justice, a duty which properly devolves upon all. Members of the local classes should not forget that they themselves should sign the petitions as well. We all realize that the wrongful condemnation of our executives was a condemnation of the I. B. S. A. as a whole, and that their vindication in the public mind will mean a vindication of the entire organization and its work. Hence it is a matter in which the whole church is involved.

A STIMULUS TO THE COLPORTEUR WORK

The recent publicity given to the I. B. S. A., through the newspapers, tracts and house-to-house canvass with the petitions has in many places greatly increased the demand for the SCRIPTURE STUDIES. Some colporteurs find it easier to make sales when the prospective customer learns that the books are

published by the International Bible Students' Association. It arouses their interest, and they forthwith want to know about the truth as we see it. We are sure that the colporteurs will take advantage of this favorable situation and "do with their might what their hands find to do."

We suggest that those contemplating entering the colporteur work would do well to begin at once, if possible, that they may now assist in supplying the message of truth to the inquiring ones, ere the interest languishes. We would like to hear at once from all such prospective colporteurs, also from any former colporteurs who have temporarily left the service but would be glad to resume.

OLD TOWERS IN BOOK FORM

So numerous are the requests for back issues of THE WATCH TOWER, which we are unable to supply, that we have wondered whether it would not be the Lord's will for us to reprint in book form the complete file of former issues, as far back as 1879, when the publication began. By resetting in type similar to that used for the Sunday School lessons in recent issues, we are informed that all THE WATCH TOWERS from 1879 to 1918 inclusive may be gotten into seven volumes of about 1,000 pages each, provided that the cover pages are omitted between each issue (except at the beginning of each volume) and the pilgrim page eliminated. By the use of erately thin paper, each volume would be only about inches thick and would weigh less than three pounds, the p being the same size as in the present WATCH TOWER. volume would contain the issues of several years, approxim ly as follows:

Vol. I, 1879-1886	Vol. IV, 1899-1903
Vol. II, 1887-1893	Vol. V, 1904-1908
Vol. III, 1894-1898	Vol. VI, 1909-1913
Vol. VII, 1914-1918	

The last volume would also contain an Alphabetical I covering all articles appearing in THE WATCH TOWER du the entire harvest period and also an index to Scripture tions. These volumes, substantially bound in embossed c could be sold for $2.25 each, we are told, or the entire se seven volumes for $12.00 expressage collect. All who w like to have us undertake the publication of this pric treasure, which would be a fitting climax to the harvest a legacy to posterity, will kindly write us a postcard at stating which volumes you would like to purchase or wh you expect to order the entire set. If the demand is suffi to warrant it, we will gladly proceed with the edition.

LETTERS FROM AFIELD

JEHOVAH AN ACCURATE TIME-KEEPER

DEAR BRETHREN:—

For some time I have been thinking that the world war must have started exactly at the conclusion of the 2520 years of Gentile Times. But the war, as we know, began two months before October, 1914. Nevertheless since it has proven to be the beginning of the "time of trouble," I have believed the Scriptures would somehow show that fact with as much precision as they relate other great events in chronology. For instance, the flood was dried up on the very day of Noah's six-hundredth year. (Genesis 8:13) The exodus occurred 430 years to a day after Abraham's entrance into Canaan (Exodus 12:40-42, 51) The Israelitish wandering in the wilderness was completed on the eve of the Passover, exactly 40 years to a day from the time the wandering began.—Numbers 33:3; Joshua 5:6, 9, 10.

Will the Scriptures prove that the great "time of trouble" was to begin on August 1, 1914, exactly 2520 years to a day from the beginning of "the times of the Gentiles"? Let us see: As pointed out by Brother Edgar in "Great Pyramid Passages," Volume 2, pages 41 and 42, "the years of the kings of Judah began in the spring; and when a king, through death or for any cause, vacated the throne, the year during which he ceased to reign was counted in the total years of his reign, while the first year of the reign of his successor was reckoned as beginning from the following spring." Zedekiah was Judah's last king; and in harmony with the custom we read in 2 Chronicles 36:10 that he began his reign "when the year was expired" or, as the Revised Version has it, "at the return of the year." Thus we have sufficient proof that Zedekiah began his reign with the month Nisan, in the spring of the year. Now Zedekiah was driven out of Jerusalem in the 11th year of his reign, "in the fourth month, in the ninth day" of the month. (Jeremiah 52:1-7) But the "desolation" which marked the end of God's typical kingdom and thus the beginning of Gentile dominion, occurred on the tenth day of the fifth month. (Jeremiah 52:12-27) Hence it is this destruction of Jerusalem that would seem properly to mark the beginning of the 2520 years of the Gentiles, even as the Lord said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:24.

If therefore the times of the Gentiles began on the tenth day of the fifth month of the Jewish religious year (which began in the spring), they would likewise end on the tenth day of the fifth month, 2520 years later. By consulting the 1914 Almanac we find that the fifth new moon from the spring equinox occurred at 9:38 p.m. July 22—which would be July 23, Jewish time, as their day begins at sundown. Thus the beginning of the fifth Jewish month in A. D. 1914 would be July 23; and the tenth day of that fifth month would be August 1, 1914. It was on that very day that Germany declared war on Russia, followed immediately by a break with England and France; and the great time of trouble began!

We cannot help but wonder in amazement at such manifestation of the Father's love and care for his people in the end of this age, in furnishing such striking proofs of accuracy of our chronology that our faith might be strengthened in this time when the dark night is settling down over the whole world. Surely we can trust our interests to him who has shown such foreknowledge in predicting events thousands of years ahead with such precision that the prophecies have fulfilled to the very day!

Yours in the King's service. R. N. CLEMONS.—*N. Y.*

GLADLY EMBRACING THEIR OPPORTUNITIES

DEAR BRETHREN:—

The new volunteer matter is surely the most powerful erature we have ever placed before the public. Nobody fail to read it and to reflect on what it cost in suffering to duce this subject matter. Am glad also to note the spir which the dear, faithful, consecrated brethren joyfully hold. I was at..... when the first letter announcing it received. Without a minute's delay the entire class wa ganized to begin work at once. One brother, a barber, ad me that while shaving a U. S. Congressman recently, h quired the gentleman's opinion as to the release of Cons tious Objectors and particularly the International Bible dents. The Congressman gave an unqualified opinion in of prompt release. As for the petitions a lawyer brother o above mentioned class volunteered to call upon every la in the city; a dentist brother said that he would perso visit every doctor; etc. Is this not a good suggestion for classes? Let each one use all the influence at his com for this work. May the dear Master find us each faithfu

Yours in his service. M. L. HERR.—*Pilgrim*

DEEP APPRECIATION OF CHRISTMAS GIFTS

DEAR FRIENDS OF THE TOWER OFFICE:—

I wish to thank you for remembering my dear husba Christmas. It was very kind of all of you to do so, and sure you that it is much appreciated by us both. He soon to be able to thank you in person. He wished me t you that the friends all over the country sent large quan of good things, and that they are well provided for. were privileged to share with many others. He passe fifty good-sized boxes from what he had personally rece Many of the poor friendless prisoners wept at being re bered.

Again thanking you all for your great kindness, and ing that the new year has many rich blessings in store for I am Sincerely yours, Mrs. C. J. WOODWORTH,—*P*

GRATEFUL FOR PRESENT PRIVILEGES

DEAR BRETHREN:—

Enclosed find report of last Sunday's meeting, which o tunity of service I enjoyed very much. The strangers pr seemed favorably impressed with the truths presented and with reference to our dear brethren at Atlanta, and cam ward readily to sign the petition. From my conversation some of these strangers who seemed loyal to the Ranson possessed of a Christian spirit, though still affiliated Babylon, I thought they may be members of the Benjam Judah class—recalling the grand article on "Joseph an Brethren" in Aug. 1st, 1918, WATCH TOWER. Benjamin Judah, etc., must be feeling the famine and are comi Joseph for food.

May our Father continue to bless you all in the glo work going on at the present time! I presume it is lated to cause a division of the waters, lining up the either on the side of the Lamb or on the side of the Be Rev. 17:14, Comments.

Yours in fellowship and service. A. E. BURGESS.—*Oh*

IN FULL HARMONY WITH THE SOCIETY

EAR BRETHREN:—

The name "Brother Rice" having appeared in connection th the music on the program of a convention of those not anding with the Society, I wish any remembering me to know at I have had nothing whatever to do with the matter. I ve no expectation that the dear Lord will change his ap-inted way of dispensing spiritual food to the household of ith; and I could think of or desire no greater privilege than at of serving the Lord and the dear friends in connection th the Society's arrangements. My fervent prayers are of-red daily for all connected with the work of the Society, es-cially those in bonds. I also thank him that he so richly esses your labor of love.

Your brother in Christ. B. M. RICE.—*Illinois.*

GOD WILL SEE THAT JUSTICE IS RENDERED

EARLY BELOVED BRETHREN:—

We desire to express our confidence in the Watch Tower ble and Tract Society as being under the direct supervision d overruling care of our Lord. His dealings with the So-ty in the past, his bringing it through every storm has oven this to us. We are in full harmony with the outcome the last election of officers, and are assured that they were ected in an effort to express the will of the Lord. We desire render our full co-operation in their endeavors to serve the rd and his truth.

For our brethren in prison we express the belief that al-ough they are in bonds yet they have a clear conscience, void offence toward God and man. We trust that if it is his ll the Lord will soon show to the world the injustice of their prisonment, and that they may be released to pursue again e work of serving the truth. We extend much love and our ayers for your effectual service and Christian growth.

Your brethren in Christ. The TIFFIN ECCLESIA.—*Ohio.*

THE EARTHQUAKE OPENED THEIR PRISONS

EAR BRETHREN IN THE LORD:—

Recently we have had wonderful opportunities of proclaim-g the Lord's truth here, something which had become abso-tely impossible before the German "earthquake." We heard the difficulties in America and of our dear brethren's lot. e pray daily for their welfare and for yours, and we trust at the Lord hears our prayers. In Germany, too, many others have been in prison for righteousness' sake; but now ey are all at liberty. The "earthquake" opened their prison ors. In the love of our Lord,

Your brother by his grace. HANS RAULVERS.—*Holland.*

ARMENIAN FUGITIVES DISTRIBUTE TRACTS

EAR BRETHREN IN THE LORD:—

The last five packages of literature which you sent never ached me. No doubt they went to the bottom of the sea. I ew about the Armenian B.S.M. Nos. 1, 2, 3, and 4 while still Armenia. Among the fugitive Armenians coming into Egypt om Jerusalem there were some who had your B.S.M. Nos. 5 d 6. I wanted to read these, but they were too much worn. ndly send me several copies.

Your books, "Millennial Dawn," "Photo-Drama of Creation" cenario) and your tracts are a great help both to me and the bishops and archbishops here in Egypt. (Armenians) r minds are illuminated by the truths explained in these oks. Especially do they help me in my Bible class. I have tributed all the books and tracts which you sent in your st lot. Depending upon your generosity, I did not refuse any e who asked for literature; and now I have not even one py left with me. Therefore I hope you will remember us, d will send more literature to take the place of what was t on the way.

Your brother in Christ. VARTON VARTERESSIAN.—*Egypt.*

ASSURANCE OF HEARTY SYMPATHY

AR BRETHREN:—

Just a line to assure you of my hearty support and sympa-y, and also to express my thankfulness and my gratitude to e Lord for the very rich and abundant blessings I have re-ved from THE WATCH TOWER during the past year. I am rtain that the divine blessing has been upon you. I am also y glad to note that we may have an elucidation of the minor ophets. Could we have a few thoughts on the prophecy of remiah? It has struck me as having perhaps a peculiar plication (also of peculiar significance) to the present time.

With many prayers that the Lord will guide and direct u more and more into his holy will, and bless you abundant-above what we can conceive or think during this present ar, I am

Your loving brother in the Lord.

ALFRED I. PAYNTER.—*Eng.*

APPRECIATION OF PRESENT DIFFICULTIES

DEAR BRETHREN:—

We are sending you a new year's greeting in Christ, in whom we have fellowship and are mystically united. We are aware of the many struggles through which the Society has been passing. But as a ship that has not only a cargo but precious lives on board, has been attacked by fierce tempests at one time and by submarines at another, but has finally escaped, it is sailing on, dispensing food and thus nourishing the souls of the Lord's people far and near. We often pray that you dear brethren may be filled with wisdom, strength and perseverance to do the Lord's will. We feel it incumbent on us to do as did Aaron and Hur, holding Moses' hands. Please accept our love and our expression of appreciation of the work carried on by you in the name of our Redeemer and Head. May you receive that crown of life which fadeth not away, and may you be stimulated to go on with renewed zeal and effort as you anticipate the joy it will afford you of seeing the many brethren whom you have never seen in the flesh, and whose names you have never heard, but to whom you have ministered and who are sharing with you those blessings flowing from the throne of Jehovah, in whose presence there is fulness of joy and at whose right hand there are pleasures for evermore.

THE BOG WALK ECCLESIA.—*B. W. I.*

WHOLE TOWN SIGNED THE PETITION

DEAR ONES IN THE LORD:—

Enclosed find petition papers. We wish to make mention of how the Lord has blessed us in this wonderful privilege. The population of our city is six hundred, and all the business men of the town signed our petition. We wish to note also that only twelve persons refused to sign. Our little class consists of only six sisters; and we are all truly thankful for the way that has opened up that we might in some manner show our love for those whom we love so dearly. May the Lord's richest blessings rest upon you. We think of you and pray for you incessantly. With much Christian love we are,

Yours in the Lord. ARCHER CITY ECCLESIA.—*Texas.*

PLEDGE OF LOYALTY RENEWED

DEARLY LOVED BRETHREN:—

As we stand in the opening days of an eventful year we, the assembled brethren of this Ecclesia, desire to renew our pledge of loyalty and support to our brethren whom the Lord has graciously placed at the headquarters of the channel, the WATCH TOWER BIBLE AND TRACT SOCIETY. We feel too deeply to express in words the gratitude and loving thankfulness we are deriving from the Society's labors of love. Perhaps the expression of our hearts is found in the words of one writer, that as sons of God we are dwelling in the inner circle of the Almighty Jehovah. We just desire to remain loyal and true to the principles of God's Word, and to be as humble and teachable as the little child used by our Elder Brother as an example of humility. With fervent Christian love, we are

Yours by his favor. The STOCKPORT ECCLESIA.—*Eng.*

"GREEN PASTURES BESIDE STILL WATERS"

DEAR BRETHREN:—

We desire to express to you our entire satisfaction and approval of the election of officers of the Watch Tower Bible and Tract Society. We are confident that the Lord is still using the Society as the channel for feeding his sheep; and while the TOWER contains such nourishing spiritual food we need not, nor will we, seek new pastures. So, praying God's continued blessing upon you, we are,

Your fellow servants. The MAYFIELD ECCLESIA.—*Ky.*

IN HEARTY ACCORD WITH THE WATCH TOWER

BRETHREN:—

Having just had our regular annual election of Elders and other officers for our Ecclesia, we beg leave to report that at the meeting a resolution was introduced to the effect that the Fargo Ecclesia is heartily in accord with the dear friends now getting out the blessed WATCH TOWER; and that every member of this Ecclesia is more than ever convinced that the good old WATCH TOWER is the proper channel, and we praise the Lord for permitting us to receive it. May he continue to prosper the work as he sees it necessary; and be assured, dear friends, that you have the undivided support of this Ecclesia and that you are remembered daily at the throne of heavenly grace.

With much Christian love. The FARGO ECCLESIA.—*N. D.*

DECISION RENDERED BY CHURCH BOARD

DEAR BRETHREN IN THE LORD:—

At the regular meeting of the Board of Elders and Deacons of the Detroit Ecclesia, it was decided that no communication derogatory or otherwise not bearing the stamp of the Watch Tower Office should be read to the class by the Secretary, with-

out submitting same to the Board of Elders for their sanction.
Yours in the Master's service. E. A. McCOSH, Secy.

PRESERVING THE UNITY OF THE SPIRIT

DEAR BRETHREN:—

It is with pleasure that we write to inform you that we here are of one mind and still believe that the Lord is using the Society, guiding its affairs. The last Pilgrim's visit much enjoyed, and his talk on Faith was strengthening deed. We all wish to continue faithful, ready to do whate the Lord privileges us to have part in. May God keep comfort those who have charge of the Society's affairs n and bless all his little ones everywhere!

Yours in the Master's service, LINTON ECCLESIA.—*Ind.*

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VIEWS FROM THE WATCH TOWER

ROLLING TOGETHER AS A SCROLL

The subject of church unity now takes a most prominent position in the pages of the public press. All eyes are turned toward the visit of the committee of Episcopal bishops to the pope of Rome in behalf of the proposed "League of Churches." Bishop Weller of Fond du Lac, Wisconsin, Bishop Anderson of Chicago and Bishop Boyd Vincent of the diocese of Southern Ohio, sailed on the steamship Aquitania on March 6th for Rome, where they will interview the pope in an effort to gain his coöperation in the union of all Christian churches. The commission is an official body of the Protestant Episcopal Church, authorized by the general convention held in Cincinnati in 1910. As a result of that convention a committee was appointed and was preparing to sail for Rome in the autumn of 1914. The great war which broke out at that time, however, delayed the movement, which has now sprung up with increased vigor with the coming of peace.

That the pope is not averse to the idea is indicated by a dispatch from Rome under the date of March 6th and published in the *New York World* as follows:—

"It is learned from the Vatican that the Holy See is preparing an exhaustive memorandum, in which it explains its attitude toward the American projects for a pan-Christian conference and for a union of all Christian churches. The memorandum will fix those points upon which the Pontiff is prepared to support the American scheme."

Bishop Murray, of the diocese of Maryland (Episcopal) comments upon the project in *The Baltimore Sun* of March 5th as follows:

"We are trying to get a working agreement among the various churches to find a common ground of operation. We are not trying to emphasize the points in which the various Christian bodies differ, but to develop and make prominent those things on which we can all agree. All of the churches are parties to the negotiations and I feel that we have a right now to expect success."

The Most Reverend Patrick Joseph Hayes, Archbishop of New York, is reported as saying that the proposed league of churches is "a very encouraging thing, as a sign of the times at the close of the war, to have such a movement toward effecting unity of faith in one fold with one shepherd." He is quoted as saying further: "It is especially gratifying that this commission of the Protestant Episcopal Church is going to the Catholic Center of Christendom, where I am sure it will receive a welcome."

Bishop Weller, a member of the commission to the pope, in an interview with the newspapers in New York before he sailed, said:

"Our duty is simply to see that the general conference comes together and that the basis for action is established. Already in this country the Baptists, the Congregationalists, the Methodists, the Presbyterians, the Moravian Brethren, the Disciples of Christ, Methodist Episcopalians and other Protestant sects, the Old Catholics of Europe and the Non-conformists throughout Great Britain are definitely committed to the world conference plan. The sects have already appointed their commissions. These commissions are ready to attend a conference. Once we have secured the adhesion of the Catholic Church, there remains only the task of appointing a time and a place for the gathering."

Bishop Weller explained that the Roman Catholic Church and the Holy Eastern Church, alone among the Christian sects, had thus far failed to accept the invitation to a world conference, and that if the present mission could secure their coöperation then the last obstacle to a world conference would be removed. He said the commission intended to visit the patriarch of the Greek Church and also the head of the Russian Church in addition to their visit to the pope.

According to Dr. Charles D. Williams, Bishop of Michigan (Episcopal), the Presbyterian church—the denomination to which President Wilson belongs—is now really at the head of the present American plan for a league of Churches. In an article in the March issue of *Reconstruction* he said:

"The leadership in the movement towards organic u has long been in the hands of the Protestant Episcopal chu Those of other communions who have been interested in t movement have long been sitting with amazing humility the steps of the Episcopal House of Bishops, awaiting s crumbs of comfort and hope as might fall from the Mast table.

"The Presbyterian General Assembly picked up the al doned leadership. On their initiative the representatives thirty-five million American Christians met recently at Ph delphia, appointed committees of preparation and summo a great meeting in the near future, not later than 1920 take action for such a practical organic unity of Ameri Protestantism as shall be consistent with individual liber

WILLING TO SACRIFICE NAME AND CREED

That the Presbyterian Church in America is especially terested in the church unity project is corroborated by following dispatch from the *Pittsburgh Post* of March 12th

"The merger of the Presbyterian and United Presbyte churches was put forward as the logical forerunner of a g religious unifying movement which should bring in all of ten or twelve Presbyterian denominations and possibly s of those not Presbyterians, at last night's session of prayer conference on union. Dr. Robert E. Speer of N York, member of the board of foreign missions of the Pre terian Church, and spokesman for his church at the gat ing, ventured the prediction that in any union with the Un Presbyterian his church would be willing to sacrifice na forms and prerogatives which need be sacrificed to further union. A great gathering of Christian bodies under one H was the ideal that Dr. Speer set forth."

The foregoing is clearly in fulfillment of Bible prophecy interpreted by Pastor Russell more than thirty years Through THE WATCH TOWER, and particularly in STUDIES THE SCRIPTURES, Volume IV, page 258, written 23 years he said:

"The 'sure Word of prophecy' indicates very clearly the various Protestant sects will form a coöperative union federacy and that Catholicism and Protestantism will a ate, neither losing its identity. These are the two ends of ecclesiastical heavens which, as their confusion increases, s roll together as a scroll for self protection—as distinct separate rolls, yet in close proximity to each other. (Isa 34:4; Revelation 6:14) For this desired end Protest show themselves ready to make almost any compromise, w Papacy has assumed a most conciliatory attitude. Every telligent observer is aware of these facts; and every rea of history knows the baneful character of that great a christian system that now sees, in the great confusion Protestantism, its opportunity for readvancing to power. though realizing in itself a strength superior to that of div Protestantism, the great Papal system also fears the appro ing crisis, and hence desires most anxiously the union Christendom, Papal and Protestant, civil and religious."

"IN THE DAYS OF THESE KINGS"

Bible Students are familiar with the account of King N chadnezzar's vision of the great image whose head was of g arms and breast of silver, belly of brass and legs of iron, the feet of which were iron smeared with clay. The Pro Daniel gave an inspired interpretation thereof, indica that the four metals composing the great giant typify great world-empires, beginning with Babylonia, which represented in the head of gold. (Daniel 2) History sh the fulfillment of the vision. There have been just four uni sal empires of earth, namely, Babylonia, Medo-Persia, Gr and Rome. The feet smeared with clay (ecclesiasticism) res bled stone rather than iron. Thus the "Holy Roman Emp was a counterfeit of "the stone cut out of the mountain wit hands"—the true church.—Daniel 2:34, 45.

The ten toes of the image typified ten divisions of anc Rome, which would be in existence in Europe when the F Universal Empire would be established—the Messianic K

n. Having this in mind, one of our readers has called our ention to the list of delegates at the Paris Peace Confer-e, as published in the *Official U. S. Bulletin* of Feb. 8, 9. Although there are thirty-two powers and dominions resented at the Peace Table (with from one to five dele-es each, and the total delegation numbering exactly enty), the brother who sends us the *Bulletin* thinks it suffi-nt that there are just ten European powers in attendance the Conference, and that these ten are the only governments Europe that have participated in the drafting of the ague of Nations. With just ten European powers possess-charter membership in the coming League of Nations, the ther asks whether we may not expect soon to see a very ral fulfillment of Revelation 17:12, 13. The text reads: nd the ten horns which thou sawest are ten kings, which e received no kingdom as yet [not yet crowned or approved Papal Rome]; but receive powers as kings one hour with beast. These have one mind [leagued together under one nd], and shall give their power and strength unto the st." The ten European powers having accredited represen-ives at the Peace Table are: Great Britain, France, Italy, lgium, Serbia, Greece, Roumania, Portugal, Poland and echo-Slovakia.

In this connection it may be interesting to note that Rome already taking credit to itself for President Wilson's cele-ated "14 points" and the League of Nations idea develop-therefrom. The *Pittsburgh Post* of Feb. 25, 1919, quotes ther R. L. Hayes of Pittsburgh as follows: "President Wil-'s 14 points, which were presented to the central powers grounds on which a cessation of hostilities could be granted, re originally propounded by the pope. Point for point, the cument on which peace was finally brought to the world lows the plea of our Holy Father offered two years ago. that time it was not acceptable, but its principles lived to ally bring about peace."

FAMINES—PESTILENCES—EARTHQUAKES

When Jesus answered the question of his disciples: "What all be the sign of thy presence and of the end of the age?" declared among other things: "Nation shall rise against tion and kingdom against kingdom; and there shall be nines and pestilences and earthquakes in divers places." Matthew 24:7) This remarkable prophecy, as Bible students ow, has been in fulfillment for the past several years. Since end of Gentile times we have seen kingdom rise against ngdom, which was followed by famines and pestilences and rthquakes (revolutions) in rapid succession. Indeed, these rious elements of the great "time of trouble" have inter-ngled so that the famines, pestilences and earthquakes now vish the human family simultaneously. We quote a British spatch of March 7th, published throughout the world, read-as follows:

"George H. Roberts, the food minister, said today that he uld state on absolutely unimpeachable authority that the uation with regard to food conditions in great areas of rope was nothing less than tragic.

"'It is not too much to say that Roumania is starving. t Serbia is starving, that Austria is starving and that rmany is starving,' he declared. 'Ever since the armistice s signed the Allies have been doing what they could to ieve the situation, and food is being sent to all the countries t I have named. But it is not enough, and the question w arises whether we shall be able to get sufficient food to se countries in time to prevent a catastrophe.'"

In addition to the famines the Lord mentioned that pes-ences would be specially manifest in the earth at this time. is even so. The influenza epidemic has swept the entire rth from the frigid zones to the equator, from the Esquimaux the extreme north to the Hottentots of the torrid regions. the short space of one year this pestilence alone has claimed elve million lives, which is in excess of the combined cas-lties of the four and a half years of war.

In the prophecy above quoted the last mentioned item is arthquakes in divers places." It is well known to students prophecy that an earthquake is the Biblical symbol for volution. Hence the Lord was indicating that the great r that was to precede the Messianic Kingdom would be im-diately followed by revolutions in many places. There have en literal earthquakes of great violence in recent years, also. ubtless others will follow.

The revolutionary period began in Russia in 1917, and has pidly swept over Europe. We quote from the *Philadelphia blic Ledger* of February 26th, 1919, the following:

"Yesterday three men to whom the people of the United ates are accustomed to pay heed were reported as saying thout previous consultation, practically the same thing. e three men were President Wilson, Ex-President Taft, and the British Premier, Lloyd George. The statement on which they agree we may perhaps find best put in the arresting words of Ex-President Taft at Omaha:

> "'Today is more serious in Europe than the day upon which the German hordes came nearest to Paris. It is the crisis of the world. Should Europe go to pieces America would be involved in another world war without the least doubt.'

"There is no question whatever that the ever-seething volcano of social unrest in Europe approaches the eruption point. It may not burst forth. Lloyd George is pressing the British Parliament to 'railroad' an emergency measure for the purpose of averting 'civil strife' in the United Kingdom. This, remember, is in a victorious country which is to get and not to pay indemnities, which is not blockaded, which is well supplied with food and whose industries are being transferred to a peace basis as rapidly as possible. But in spite of all these advantages, the wrenching, wrecking, dislocating effects of four years of war, tearing apart the old relations between wages and prices, burying the old economic runways, tossing the old systems into chaos, have produced so serious a situation that even the British Premier must appeal to Parliament to take swift measures to prevent 'civil strife.'

"And he means just that. It is well known that if the miners strike, a total industrial tie-up will follow; and that the other trade unions, notably railway men, stand ready to prevent troop movements. The government will be pinioned, industry will be paralyzed and the chief victor of the war may stagger through universal distress into disaster."

In this connection we are reminded of the ominous words of President Wilson in his Boston address on his recent return from Europe:

"When I speak of the nations of the world I do not speak of the governments of the world. I speak of the peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present governments do not do their will some other governments shall, and the secret is out and the present governments know it."

At this juncture we find the Roman pontiff coming forward and offering his service as arbitrator or advisor. An Associated Press Dispatch from Paris under date of March 11th reads as follows:

"It has become known that Pope Benedict has addressed an appeal to the powers emphasizing the urgency of the speedy conclusion of peace with Germany. It is understood that the Pontiff states that the Vatican possesses reliable information that the situation in Germany, socially and economically, is very grave, and that he fears the spread of Bolshevism with such rapidity that it might result in the establishment of a Bolshevik state, which, in turn, might become allied with Bolshevik Russia."

WONDERFUL WITNESS FOR THE TRUTH

Our readers are familiar with the teachings of the Scriptures which indicate that the Lord's people in the end of this age shall appear before kings and rulers and statesmen of earth in giving their final witness as ambassadors of the coming kingdom. (Revelation 10:11) We have often wondered what means the Lord may use in arousing the attention of the ruling class so that they would look into the teachings for which the saints are now obliged to suffer. It seems evident that at least one of the circumstances which the Lord uses in permitting his people to gain audience with those in authority, is the case of our leaders who are now suffering imprisonment for having taught the doctrines of Pastor Russell.

During the past few weeks a country-wide agitation has been started in behalf of these brethren, who were not only given a severe sentence because of their sincerity, but have even been denied bail, pending the appeal of their case. This has aroused the attention of newspaper editors, Congressmen, Senators and Governors, and many of them have signed petitions for the release of the Bible Students from prison. As a sample of numerous letters which Congressmen have written in response to letters received by them, we quote the following from Congressman M. Clyde Kelly of Pennsylvania, received here on March 1:

"In response to your letter of the 25th will say that I am interested in securing justice for the men in whom you are interested. I have gone into the case thoroughly with those who know the situation and am asking for a full report with view to action."

Also a letter from Congressman E. W. Saunders of Virginia has been received, reading as follows:

"I am in receipt of your letter relating to the case of the Bible Students now in confinement at Atlanta. I beg to say that I favor the pardon of these men, and will be very glad

to join in a recommendation to that effect. These people are not criminals in the ordinary sense of the word, though they may have been guilty of a technical violation of the law. But the war is over now, and we ought to try to put it beyond us as rapidly as possible."

We have received copy of letter from Mayor Henry W. Kiel of St. Louis, Mo., which he has voluntarily addressed to President Wilson, reading as follows:

"Allow me to add my individual request to those already forwarded to you asking that Messrs. Rutherford et al., of the International Bible Students Association be admitted to bail pending a final decision of their case in the higher courts, and if possible that pardon be granted in these cases."

Many letters of request for further information and pressing kindly interest in the case of our brethren have received from Governors of the various states and other in public life. Many Congressmen and other officials, s and national, have signed the petition calling for the rel of our President J. F. Rutherford and his seven associate bonds. Thus a wonderful witness for the truth is being g through the petition and publicity work. Public men, narily difficult to reach, are showing much interest in ha justice done to our brethren, and also are having their at tion drawn to the truths for which the brethren stand.

LOYALTY TO THE BRETHREN

"We ought to lay down our lives for the brethren."—1 John 3:16.

The Lord's will concerning all his followers is that they should love one another as he loved them. St. John expressed this sentiment, saying that as Jesus loved the church and laid down his life for the church, so also his followers should lay down their lives for the brethren. If this is the love standard that the Lord has set for his people, how sorely some will soon be disappointed in respect to his will if they have ignored this requirement! If, instead of loving the brethren and laying down their lives for them, they say all manner of evil against them, etc., what then? Then they are false brethren. They they are the peril of the true brethren.

Oh, how much the true followers of Jesus need to impress upon themselves this great lesson—that love does no ill to his neighbor, that love is sympathetic, suffereth long and is k vaunteth not itself, is not puffed up, seeketh not merely own interest and welfare, but the interest and welfare others!

The supreme test of our loyalty to God is our love him; and this love is manifested by our desire to do t things acceptable to him. There is little that we really do for the Almighty. He is so great and we are so sm But if we have his spirit of love, then we shall love all t who love him. And our conduct toward them will demonstr the real sentiment of our hearts. Thus seen, we are daily m ing our record in the Lord's sight, daily showing him to w degree we are worthy or unworthy of his great reward.

"HE THAT RECEIVETH YOU RECEIVETH ME"

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth that sent me."—John 13:20.

The strong emphasis which our Lord used in stating this vital principle, taken in connection with the time and the conditions, indicates its importance and the necessity of its full comprehension by those who would complete their course with joy. He had finished his public ministry, had foretold his passion and death, had celebrated the last feast of the Passover, had inaugurated the Memorial Supper, had washed the feet of the apostles, had proclaimed his true office as Master and Lord, had explained the symbolism of his having washed their feet, had informed them that the servant is not greater than his Lord and had announced that those who knew and did these things would have happiness as a reward. Then he added enigmatically, "I speak not of you all. I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Then immediately follows the statement of our text; and "when Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you that one of you shall betray me." Only one who had companied with the Lord and had been under the power of his spirit could become a "son of perdition."—John 17:6-8, 12.

Later in this same discourse our Lord told his followers that he was about to leave them; that though gone from them he would remain the Way, the Truth and the Life; that no man could come to the Father but by him; and that the holy Spirit would come in his name—his power, authority—and bring all his teachings to their remembrance.

FALSE TEACHERS AND TRUE PROPHETS

Thus the things of the "so great salvation which first began to be spoken by the Lord" were confirmed to his later followers by those who heard him, God also bearing witness with signs, miracles and gifts of the holy Spirit, according to his will. (Hebrews 2:3, 4) After our Lord has ascended far above all things, having led captivity—death—captive, he gave gifts to men. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry [service], for the edifying [building up] of the body of Christ; till [until] we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." (Ephesians 4:11-14) Hence we know that under our Lord, first in the body are the apostles, foundation stones in the New Jerusalem; then second, prophets, the angels to the seven churches, whom he who walked in the midst of the seven candlesticks held in his own right hand (Revelation 1:13, 20; 2:1), sending each one in his due time with his appropriate message to the church which he especially serves.

Each one of the seven periods of the church had its cial messenger and its special message, which it could only through its messenger. (Revelation 2:1, 7, 8, 11, 12, 18, 29; 3:1, 6, 7, 13, 14, 22) Following these angels, se prophets, came numerous evangelists, pastors, teachers; each church had only the light of its own angel, or prop and that of his predecessors, while the succeeding period the church had to wait the installation of its angel by Lord for its particular message. And as there were f teachers in fleshly Israel, making void the message of its phets, so the Master warned of false teachers to follow him his apostles and his prophets. The Apostle Paul, too, that from among the disciples themselves, and chiefly f among the elders, would arise men speaking perverse thi to draw away disciples after themselves.—Acts 20:30; J 12, 13, 16-20.

Note how the Lord in our text coupled the acceptance those whom he sent with the acceptance of himself and Father. The converse must be equally true. The rejection any whom he sent would be the rejection of him and Father. In connection with their acceptance he says: "If know these things, happy are ye if ye do them. I speak of you all. I know whom I have chosen [that will rem faithful, not loving their life to death]; but that the Script may be fulfilled, He that eateth bread with me hath lifted his heel against me." And the one to whom he gave the "so and who accepted it, went out after Satan had entered i him and, as foreknown by our Lord, betrayed him. Nor our Lord under the circumstances seek to hinder him.—J 13:27.

Consisting of bread and wine, the memorial pictures life of our Lord given for the life of the world. In this sa fice the consecrated ones have communion, common union, presenting their bodies living sacrifices and thus becom sharers in the Sin-offering. (Romans 12:1; 2 Corinthi 4:1-18, especially verse 11) From those who draw back c the Judases, the sons of perdition.

THE ANTITYPICAL "SON OF PERDITION"

To whom much is given, of him much is required. (L 12:47, 48; John 15:22) The early church had much gi them, and much was required. (Revelations 2:5, 9) from among them arose "false apostles, deceitful work transforming themselves" as ministers (servants of righte ness (2 Corinthians 11:13, 14); those who turned aside f the end of the commandment, love, to "vain jangling," de ing to be teachers but failing to understand the things t affirmed. (1 Timothy 1:5-7, 19, 20) A careful noting of constant and varied "strange doctrines" which the Apostle futed shows how the adversary through his willing and du agents strove to put out the light which our Lord had brou into the world.—John 3:19-21.

Thus in apostolic days "the mystery of iniquity" was work- whose coming was in all the deceivableness of unrighteous- in those who received not the truth in the love of it. y who followed their vicious ways caused the way of truth e evil spoken of. History has proven how Satan succeeded ringing in the dark ages, foretold in the Word of God to e after men—the apostles—slept, resulting in the full de- pment of the antitypical Son of Perdition.

After opening the eyes of the man born blind, our Lord : "While I am in the world, I am the light of the world." hn 9:5, Diaglott) The Greek word here translated "while" the significance of "whensoever." "That was the true t which lighteth every man that cometh into the world." it shone "in darkness, and the darkness comprehended ot." To those who would hear, our Lord said: "While ye e the light, believe in the light, that ye may be the chil- of the light." (John 12:36) And some believed. Thus all n the age there have been children of the light.

JOY SINCE OUR LORD'S RETURN

During this last talk with his disciples our Lord also told n that he was going away to prepare a place for them, that he would come again to receive them to himself. To through the angel to the church of Laodicea he said: "Be- l, I stand at the door and knock. If any man hear my e and open the door, I will come in to him and will sup h him, and he with me." To the faithful, watching ser- ts who open the door at his knock when the Master re- rs, a blessing is promised in a full repast as he girds him- and causes them to sit down to meat while he serves them. uke 12:37.

Thus it has been since 1874. And with the return of "the Light, which lighteth every man that cometh into the ld," how light on every subject that affects man has come nd continues to come, and no power of malevolence can it! Oh, the blessedness of those who have sat at the ter's table, as he served through his wise and faithful ard, who was made ruler over the household to give them t in due season! Volume after volume with abundant side es, has he given us. Of a truth he was made ruler over the goods," all the "meat in due season." (Luke 12:43, Matthew 24:45-47) And why was this angel given rule "all the goods," while the other angels had a more limited ardship? No doubt it was because the time was near n the Mystery of God would be finished (Revelation 10:7), the faithful living in this period would need all the meat uild them up and to sustain them.

THE TABLE OF THE LORD'S PROVIDING

Then, too, it was the divine purpose that there need be and ld be but seven angels to the church. Moreover, there ld be a table where our Lord would sup with his espoused, she with him—a channel of service. And where has this h found? The Watch Tower Bible and Tract Society is this nnel, founded for the promotion of Christian knowledge, hing how to walk in our Lord's footsteps, as he left us example.—1 Peter 2:21.

How bountifully this table, this channel, has provided the at in due season," bringing forth things old and new! rly setting forth line upon line and precept upon precept n the Word, it has not shunned to declare the whole coun- of God. (Acts 20:27) Man's perfection from the hands of Creator; his fall through disobedience; the enforcement of death penalty on all in Adam, making clear that "man be- e a living soul" and that "the soul that sinneth it shall —these fundamental truths are constantly reiterated. The rine of the Ransom is set forth with equal clearness—that ugh transference by divine power of the life principle from Word in his prehuman existence (John 1:14), the holy ld was born in Bethlehem of Judea, becoming in due time anointed Jesus who died, the just for the unjust, that night bring us to God, thus providing the ransom sacri- through which God could be just and yet the Justifier of that believeth; and that on this foundation of satisfied ice Jesus became the spiritual seed of Abraham, through m all the families of the earth shall be blest.

Furthermore, the work of the Gospel age has been fully ained. Those now joined to our Lord through consecra- and spirit-begetting become living branches in him as true Vine of the heavenly Father's right hand planting, members of this spiritual seed of Abraham, heirs accord- to the promise. (Galatians 3:8, 16, 29) All thus favored od obtain a clear vision of "the mystery hidden from ages generations," but now made known through the holy stles—"Christ in you, the hope of glory." As "this same s" was highly exalted after his suffering, "being made so h better than angels as he had obtained a more excellent e than they," becoming "the express image of the Father's person," so those who have obtained the precious faith in the Lord's finished work will be made like him. Through the righteousness of God and our Savior Jesus Christ they are given exceeding great and precious promises, that through these they too might become partakers of the divine nature. (2 Peter 1:4) While in the flesh this class will diligently flee away from the corruption which is in the world through natural desires.

CURRENT EVENTS EXPLAINED

The second coming of our Lord and the consequent overthrow of Satan's empire have been clearly set forth. In our Father's house there are many mansions, distinctions of natures—human, angelic, cherubic, seraphic, etc. Our Lord went, as he said, to prepare a different and higher one for his faithful followers, even the divine. He promised that he would come again to receive them to himself. Furthermore, he would so come as he had gone. As then the watching faithful ones saw him go in the clouds, so the same class would see him return in like manner, to displace the angry nations, first executing wrath upon them in retributive justice for their iniquities, causing the very agencies they depended upon for peace to be their destruction.—Jeremiah 25:15-38; Ezekiel 28:18.

The long-promised time of trouble has been emphasized through this channel which the Lord has used throughout the harvest period. After having assembled the nations and pouring upon them his indignation, even his fierce anger, because of their iniquities, destroying the present order with the fire of his jealousy, God will then turn to the people a pure language, that they may call on him with one consent. Then he will set forth a feast of fat things and wines on the lees, well refined, for all people. In this new order, the mountain of the Lord's house, the Messianic Kingdom, God will destroy "the face of the covering [death] cast over all people, and the vail [ignorance] that is spread over all nations," leading them to say: "That is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." In this "restitution of all things," the bride class will be associated with our Lord as kings and priests to their God, and will reign with Christ a thousand years, until the last enemy—death, is destroyed and earth's sovereignty turned over to the Father that he may be all in all.

Again, at the second presence of the Lord, the light has been shining forth in a fulness unexcelled even in apostolic days. Again the wily and powerful adversary, through various and strange doctrines, putting light for darkness and darkness for light, is using every means to create strife and animosities among the consecrated, causing divisions contrary to the Word, putting non-essentials for fundamentals, raising false, unscriptural standards and using these as criterions for fellowship. Again sects are forming; but those approved will recognize the Lord and his arrangements and will not join in those movements which will cause the way of truth to be evil spoken of, and which lead off into "blackness of darkness."—Matthew 6:23; Jude 13.

EVIL INFLUENCES NOW AT WORK

Since the Laodicean "angel," as a part of his stewardship, and as the final arrangement thereof, prepared for a continuance of the table, the channel, on the foundation of the Ransom and its corollaries—the seed to bless and the resurrected to receive the blessing—shall we turn away from the feast of "meat in due season" to feed on various and strange doctrines and to "be tossed to and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive?" Shall we become puffed up in our fleshly minds, not purely "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," building itself up in love? "He that receiveth whomsoever I send receiveth me, and he who receiveth me receiveth him who sent me." "If ye know these things happy are ye if ye do them. I speak not of you all; I know whom I have chosen!"

Ah, Beloved! It behooves us in this "end of the age," when the Lord is sending "forth his messengers, who will gather out of his kingdom all seducers [from the faith] and iniquitous persons" (Matthew 13:41, Diaglott), that we reject not his table (channel) lest we be led to the cup and the table of devils. (I Corinthians 10:21) Let us keep our hearts with all diligence, remembering that out of the heart are the issues of life, and that out of its abundance the mouth speaketh. And while our God tries us whether we love him with all our heart, we can take to ourselves the Master's injunction, "Let not your heart be troubled, neither let it be afraid," remembering also his assurance, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you . . .

In the world ye shall have tribulation. But be of good cheer. I have overcome the world." Thus we can be tranquil, brave and strong, very courageous, even though a thousand fall at our side and ten thousand at our right hand; for only with our eyes shall we behold the reward of the wicked, who say and do not.

THE BASIS OF EVERY SIFTING

We might have personal preferences here and there in the selection of elders among our little ecclesia or among officers and directors in the Society. But recognizing that the will of the Lord as expressed in the voice of the majority decides these matters, we can cast all our care in these, as in all things, on him who careth for us, knowing that all things are open and plain unto him with whom we have to do. He is working all things through Christ according to the counsel of his own will; and as he causes the deeds of evil men to praise him, restraining what would not, so even more assuredly he will overrule for his glory and our good if any error should come in through the earthen vessel of those who serve in his order and arrangement. (Galatians 2:11, 12) Let us take heed that there never be in any one of us an evil unbelieving h in departing from the living God, through which we bec hardened by a delusion of sin.

Every sifting has rested on attacks upon the agency thro which the Lord has sent his message. Not receiving it, rejecting it and claiming to point to a definite time when Lord cast it off, these while teaching error themselves condemning "another man's servant," whom he, the Lord able to sustain (Romans 14:4) and to whom he gives evid of his approval in supplying the proper meat at the pr time.

"For ye have need of patience [patient endurance] after having done the will of God, ye might receive the mise [to rule with Christ]. For yet a little while, and he shall come will come, and will not tarry. Now the just just One] shall live by faith; but if any man draw back, soul shall have no pleasure in him. But we are not of t who draw back unto perdition [See John 17:13], but of t that believe to the saving of the soul."—Hebrews 10:37-39

TWO CAUSES OF DISSENSION IN THE CHURCH

A man is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this God calls new creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, the disloyal will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This great work has been in progress for more than nineteen centuries; and this company will be a little flock. They will, evidently, be a select class. They are required to walk by faith, not by si

Not many have the loyalty to God and to righteousnes walk that way and to count the world as loss and dross nothing, with all its projects. As the disloyal ones leave ranks, more and more the loyal ones will find themse drawn together, and more and more of oneness will be fo among those who are faithful. This would necessarily be in every time and in every country. All who are thorou loyal would desire to do the Father's will, desire to lay d their lives in the Father's service. And this desire w make them one.

The Lord speaks of his disciples being perfected in As each individual member of the church makes progress becomes more worthy to fill the place or use the opportu provided for him. And thus the body of Christ becomes efficacious.

THE TABLE OF THE GREAT KING

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth o —Psalm 23:5.

To serve in the courts of an earthly monarch has ever been considered a great privilege, and to sit at the royal table is an honor enjoyed by but a favored few. With this thought in mind we can especially appreciate the condescension of Jehovah as illustrated in the beautiful words of our text. Why should he come to this sinful, accursed realm and select even a handful of earth's inhabitants to be his sons and to serve them, as members of the divine family? If the Lord, the great King of the universe, has been pleased to prepare a table laden with "meat in due season" for his household and to invite us to partake thereof, it would be a most ungrateful, unworthy guest indeed who would spurn such a blessing and turn away from the food which God himself had set before him.

Our text indicates that to sit at the Lord's table would be to expose ourselves to the envious gaze of enemies, headed by Satan. "Thou preparest a table before me in the presence of mine enemies." Those who have been enlightened by present truth, who have been privileged to feast on the good things which the Lord has spread before his children during the past forty years, can appreciate the significance of this statement. One by one the harvest saints have left the Babylonish "tables of vomit" (Isaiah 28:8) to partake of the meat of present truth. In each instance it has meant persecution, and oftimes vilification and ostracism which have been very hard to endure; yet in it all our cup of joy at the privilege of feasting upon the truth and of suffering for Christ's sake has literally overflowed.

"NOT IGNORANT OF HIS DEVICES"

With each publication of harvest truth, gladdening the hearts of the Lord's people, there has been manifested a corresponding hatred on the part of all the enemies of the truth; for indeed these "Helping Hands for Bible Students" have been plagues to ecclesiasticism.—Revelation 15:5-7.

Satan has been increasingly active in his endeavors to detract and to distract the minds of the Lord's people, and to draw them away from the table of truth which has been prepared for them. In some instances he has succeeded. It seems strange that any one who has once been privileged to enjoy the food of the Lord's providing would on any ac leave the King's table and household, and return to emptiness of the world. Nothing has incensed the adver more than has the seventh course of "meat in due sea which the Lord in his providence has seen fit to spread b us. While it has strengthened and refreshed thousands o Lord's faithful children, "the seed of promise," it has been grievous plague upon the ecclesiastical lords, "the see Satan." Numerous are the insidious arguments that been propagated by our wily foe to draw away the Lord's ple from the food—arguments designed either to nauseat to frighten them. More than ever has it been true, as expr by our text, that this last feature of present truth was sp before us "in the presence of our enemies."

To those who are familiar with Satan's tactics it sh hardly be necessary to suggest an offset to his arguments. in order to strengthen the faith of those whose hearts right, but whose minds have become temporarily confuse are pleased to set forth a few positive evidences that other than our Lord himself has served us with the tru Ezekiel and Revelation, which at the same time constitut last plague upon Babylon. Let us not say: 'Why shoul accept it as present truth?' Rather let us say: 'Why sl I not accept it as meat in due season from the Lord?'

THE "HAIL" OF PRESENT TRUTH

Did not the Laodicean messenger, "that wise and fai servant," promise us throughout his ministry and in the of his death, that the church should expect and would re an exposition of these two prophetic books? Have they now been explained thoroughly and clearly and in accor with all other features of the divine plan? Did not the channel or agency which the Lord has been pleased t in publishing the preceding messages of the harvest p also publish these truths for the comfort and encourage of the church in its hour of direst need? Is not the W Tower Bible and Tract Society the one and only channel the Lord has used in dispensing his truth continually the beginning of the harvest period? Did not this last lished message contain the "hail" of truth which the

es indicated it would. (Revelation 16:19, 21; Job 38:22, . Furthermore, has it not brought to the Lord's conse-ted people tremendously rich blessings as they have feasted n the wonderful symbolisms so confirmatory of the plan of t as explained by the Laodicean servant?

The explained truths of Revelation and Ezekiel are such to comport with the prophetic description of what the Lord l he would proclaim in the end of this age. He indicated t he would administer a stinging blow to Babylon, which ıld cause her to stumble and fall. He said that when the enth vial was poured out "great Babylon came in remem-nce before God . . . . and there fell upon the men [the gy] a great hail." (Revelation 16:19-21) From this it evident that the burden of the last message of the age ıld be upon the heads of ecclesiasticism.

"I WILL HAVE THEM IN DERISION"

Again, in Psalm 2:1-4 the Lord prophetically shows that in end of the age the nations would rage, and that forth-h the great ones of ecclesiasticism would take counsel to-her against the Lord and his anointed; i. e., against the inted body of Christ (the feet members), and thus against Lord himself. Then the Lord said that he will "have m in derision . . . . and vex them in his sore dis-asure." Is not the very keynote of the message of St. John l Ezekiel found in the Psalmist's statement that "the Lord ll have them in derision"? The burden of nearly every pter in these prophetic books is that very message against minal Christendom, because of their sins against the Lord l against his anointed body. Therefore since the Lord said t this is the message which he would pour out in the end the age, does it not appear evident that those who find lt with the irony and derision of the explained messages these prophets are really complaining against the doing he Lord?

What could be clearer evidence that the Lord himself served us with the true explanation of Revelation than fact that the seven messengers have now been identified the first time in the history of the church? Bible stu-its of recent years have no difficulty in identifying Pastor ssell as the seventh messenger. But who were the six ceding messengers was a matter that could not be guessed until recently. Now we know who they are, and we can the reasonableness of the identification of each.

EPHESUS AND SMYRNA PERIODS

(1) St. Paul is now known to be the messenger to the hesus or first epoch of the church. The proof that this is rect lies in the fact that the message which the Revelator otes as the words of that angel is indeed and in fact the y message found in the Pauline epistles. Compare Revela-n 2:1-6 with Hebrews 10:32-38; 2 Corinthians 7:11, 13; latians 6:9; 1:6; and Acts 20:17-30. Thus if St. Paul in his itings has delivered the very message which the Revelator lared would be delivered by the angel of the first epoch of church, then we have this proof that St. Paul was the mes-ger to the church of Ephesus.

(2) St. John is now identified as the messenger to the ond or Smyrna epoch of the church. Some have asked: hy should we call St. John the angel of the second epoch? ıy should he not be called the angel of the first epoch? s he not an apostle before St. Paul was appointed?" We swer: Yes; but Revelation 1:19 clearly shows that St. n's commission to write appertains to the second epoch of church instead of the first. There we read: "Write there-e the things which thou hast seen [past], and the things ich are [present tense], and the things which must shortly ıe to pass hereafter [future]." This passage indicates that the time of St. John's appointment as a messenger one ch was in the past, that he was living in the second epoch, l that there were other epochs to follow. "The things which " were of course the things which were then occurring at time when St. John was commissioned to write. What was n transpiring? Persecution of the Smyrna epoch of the ırch was then transpiring on a general scale; and at this y time St. John himself was an exile on the isle of Pat-s because of his faithfulness in proclaiming the truths of Lord.

PERSECUTIONS BY PAGAN ROME

The message to the Smyrna church, therefore, is one of com-t in their afflictions. "By the angel of the church of Smyrna te: I know thy works and tribulation and poverty, but thou rich [blest, favored]; and I know the blasphemy of them ch say they are Jews [Israelites indeed], and are not, but of the synagogue of Satan. Fear none of those things ich thou shalt suffer. Behold, the devil shall cast some of into prison, that ye may be tried; and ye shall have trib-tion ten days. Be thou faithful unto death, and I will give thee the crown of life." (Revelation 2:8-10) The word Smyrna means "bitter"; and as Pastor Russell has well said in the last issue of THE WATCH TOWER which he published, just prior to his death: "Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church." In the same article Brother Russell explained that the "ten days" of special tribulation here mentioned were symbolic days (i. e., ten years) and referred to the persecution under the Roman Emperor Diocletian during the years 303-313 A. D.

(3) Arius is clearly identified as the messenger to the third or Pergamos epoch of the church. The word Pergamos means "earthly elevation," and manifestly refers to that epoch of the church which witnessed the rise of Papacy through the conversion of Constantine, the last pagan emperor of Rome. In 325 A. D. Constantine convened the Council of Nice; and there the first Babylonish creed was formed—the Nicene Creed. The identification of Arius as the third angel is found by a comparison of history concerning this council with the message which the Revelator says would be delivered by the angel of the church of Pergamos. We read: "By the angel of the church in Pergamos write. . . . I know where thou dwellest, even where Satan's seat is [the seat of Antichrist]; and thou holdest fast my name, and hast not denied my faith in those days wherein Antipas [antipapists] was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication."—Revelation 2:12-14.

CREED IDOLS REBUKED

It is clear that this message covers the period of Papacy's rise, beginning historically with the Nicene Council of 325 A. D. The mention of Balaam is significant. Balaam presumed to be God's prophet; yet he connived with an earthly king to injure God's chosen people for earthly reward. He advised the king that with the assistance of fair women of the land of Midian the Israelitish men of war could be enticed, and led away from God and into worship of idols.

How complete is the picture! The clergy of this period, claiming to be prophets of God, catered to the civil power of Rome; and through the women of the land (the churches which had descended to an earthly level) they put stumbling blocks before the true Israelites indeed, and made them worship the creed idols which began to be erected in 325 A. D. The message by the angel of the church of Pergamos is the first rebuke against creed idols to be found in the book of Revelation. If the angel of the church of Pergamos was thus to administer such a rebuke, undoubtedly history will explain who he was; and so it does. It was the faithful Arius who stood forth in the midst of the 384 bishops assembled at the Council of Nice, and in plain terms rebuked them for mutilating the teachings of the Scriptures and for sacrificing the truth for that false trinitarian creed! This rebuke cost him his bishopric; and he was banished to the Balkan mountains, one of the most inhospitable places in the world. But the influence of his teachings spread far and wide; and Arianism became the backbone of the Reformation movement which occurred twelve centuries later. Arius is the only person in history that fits the picture; hence he must have been the messenger to the church of Pergamos.

(4) The fourth messenger to the church was manifestly Peter Waldo. His identification is found in Revelation 2:21, in which this messenger of the Thyatira epoch was to announce to Papacy that God would give her a "space to repent." The word translated "space" is the Greek word chronos, which means a time—a symbolic year. Bible students know that a year in symbolic language means 360 years literally. The message to Papacy by this fourth angel therefore in substance was: "I will give you 360 years to reform; and if you do not reform within that time, a great reformation movement will be launched anyway." The Protestant Reformation began in full force with the excommunication of Martin Luther on the 15th of June, 1520; and 360 years prior thereto takes us back to the year 1160 A. D. It was in that very year 1160 that Peter Waldo began his great work of proclaiming the truths then due. This Scripture identifies him as the messenger to the fourth epoch.

(5) John Wycliffe was manifestly the angel of the church of Sardis. The word "Sardis" means "that which remains." In addition to signifying the remains of the true church, which had been driven into the wilderness, the word may also signify that which remains of the 360 years or "space" of repentance. At any rate it is evident that this fifth messenger was to make his appearance between Waldo's day and that of Martin Luther. Wycliffe is the only reformer of special promin-

ence during that period. To him belongs the honor of making the first translation of the Bible into English; and it is said that he wrote no less than two hundred tracts and pamphlets attacking transubstantiation and the mass, and more or less clearly treating the central doctrine of the ransom. Wycliffe was the father of the Lollard and the Hussite movements; and his influence was soon felt throughout all Christendom. In the year 1378 he stood forth as the great doctrinal reformer. At that time there were 142 years of the "space to repent" yet remaining to run. John Wycliffe was clearly the messenger of the epoch directly preceding Luther's time.

THE PROTESTANT REFORMATION

(6) Martin Luther is identified as the messenger of the sixth or Philadelphia epoch of the church by the same text which identified Peter Waldo. (Revelation 2:21) Luther stood at the end of the "space to repent," even as Waldo stood at the beginning of that period. However, even if we had no text of Scripture by which to identify Luther, no one familiar with church history could well doubt that he was the messenger of the epoch of the church which preceded the harvest of the Gospel age; for he was the most prominent figure in the whole Reformation movement prior to the proclamation of present truth. On various occasions Brother Russell has so referred to him.

(7) Charles Taze Russell was the seventh messenger. No Bible student who has examined the evidence has any doubt that he was the angel to the church of Laodicea. Through him has come a clear unfolding of the Divine Plan of the Ages. He is the most prominent messenger mentioned both in the Revelation and in the prophecy of Ezekiel.

This identification of all seven messengers to the church should be clear evidence to all consecrated Bible students that the interpretation of the Revelation is from the Lord. A close study of the explained symbolisms of the seven seals, the seven trumpets, the seven plagues, etc., as well as the exposition of Ezekiel is equally convincing. We need merely to mention the remarkable explanation of Ezekiel's vision in the first chapter of that prophecy in order to convince sincere Bible students that only the Lord could have clarified this matter. It is of no private interpretation.

The four symbolic creatures with their four faces (lion, ox, man and eagle) are now seen to be in harmony with the symbols of Revelation 4:7; and a comparison of the two passages shows that God's four attributes of Justice, Power, Love and Wisdom are unquestionably referred to. This being true, the remainder of the vision of Ezekiel is apparent when once we see that the "wheels" or cycles allude to the ages of the divine plan. However, only wisdom from above could have clarified this hitherto dark chapter.

FOOD FOR HUNGRY SAINTS

Another choice portion of "meat in due season" which Lord has been pleased to serve upon his table is the c fication of the Temple of Ezekiel. This feature alone sh be sufficient to convince any spirit-begotten, truth-hungry s that God has guided in the publishing of these truths, n before understood. Perhaps not one of us understood thing in connection with the last nine chapters of Ezek prophecy, relating to this wonderful temple, prior to the pouring of the seventh vial. And yet we should have not the emphasis laid upon it by the Lord when he said: "Be with thine eyes and hear with thine ears, and set thine h upon all that I shall show thee; for to the intent th might show them unto thee art thou brought hither; dec all that thou seest to the house of Israel." (Ezekiel 4(This passage plainly shows that all the features of temple were to be understood and declared to the true Is (the church) for their guidance, ere their sojourn is pleted. The Lord has fulfilled the promise. Numerous portant details of the great plan of God are now mad clear as the noonday sun through the typical features of Ezekiel Temple—details which could not have been illustr in the simplicity of the Tabernacle in the wilderness. they are in exact accord with the great fundamentals so cle taught in "Tabernacle Shadows."

In view of these things which have been made plain t through the only channel which the Lord has been ple to use in the end of this age for serving truth to his hc hold, who can doubt that it is indeed the Lord who placed upon his table the exposition of these two prop books of the Bible, which have never been previously ur stood by his church? Seeing, then, that the Lord is ser us, even though it be "in the presence of our enemies," l not be dismayed by the opposition of those enemies of t and righteousness, but faithfully receive from the Lord's this additional evidence of his love and favor, and grow st by the assimilation of this "meat in due season." "Gr is he who is for us than all they that be against us."

Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain—
The crown repays the cross.
As woods when shaken by the breeze
Take deeper, firmer root,
As winter's frosts but make the trees
Abound in summer fruit,
So every heaven-sent pang and throe
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies.

INTERESTING QUESTIONS

HAS THE HARVEST ENDED?

Question.—Did the harvest of the Gospel age end in the Spring of 1918, or it is still in progress?

Answer.—In THE WATCH TOWER of Sept. 1, 1916, Brother Russell treated this matter in considerable detail in an article entitled "The Harvest is not Ended." He there explained that the three and a half years of Jesus' ministry were not strictly occupied in harvest work, but rather he was then engaged in preparation for the harvest, which began at Pentecost. He then called attention to the fact that there was no "garner" into which to gather the wheat prior to Pentecost. The forty years' Jewish harvest was therefore explained to have begun in A. D. 33, and expired in A. D. 73; and by parallel the Gospel harvest was seen to have commenced just 1845 years later than the Jewish harvest, viz., in A. D. 1878, expiring chronologically in the Spring of A. D. 1918. This was the last statement on the subject of chronology uttered by the messenger to the church of Laodicea. We see no reason for doubting its correctness.

ALL CROWNS APPORTIONED

Question.—Some have made consecration of themselves since the Spring of 1918. Could such be begotten of the holy spirit and enter the race for the great prize as members of the "little flock"? If so, in what sense could we say that the harvest has ended?

Answer.—We think it quite probable that in the Spring of 1918 all crowns had been apportioned, and that no more crowns would be available except as some then standing may prove unfaithful. In that event the Lord would fill up the vacancies by begetting to the divine nature a number of consecrated ones equivalent to the number of unfaithful ones who have lost their crowns. You may then wonder if that has not indeed been true ever since 1881, in which year the general call ceased. In what sense therefore, would i different since 1918 than before? We think the diffe might be this: That in 1881 a sufficient number had called and begotten of the spirit to complete the foreord 144,000, but that forthwith there was a great falling a to such extent that between the years 1881 and 1918 never was a sufficient number in the race at any one tim take up all the vacant or available crowns, until about sp time of last year, when again, for the first time since 188 available crowns were apportioned and no vacancies ex However, since that time there has probably been another ing away on the part of some, requiring others to be bro in to fill the vacancies. But the difference between the ent situation and that which existed from 1881 to 1918 be that since the Spring of 1918 there are more candi than there are crowns, whereas prior to 1918 there were crowns than candidates.

SHOULD WATER IMMERSION BE PERFORMED

Question.—Should we continue our efforts to spread truth and to leave people to consecration, encouraging with the promises of glory, honor, immortality, and heirship with our dear Redeemer? Should the symbo baptism still be performed?

Answer.—We should be "instant in season and out of son," preaching the truth, and endeavoring to lead p to consecration of their will to the will of God. All who life on whatever plane must come to a knowledge of the and must consecrate their lives unto the Heavenly Father. see no reason why we should not also continue to declar divine promises held out to the little flock, because it is n us to know whether the one to whom we are speaking m may not be accepted of the Lord to fill a vacancy cause the unfaithfulness of another. If the person is not s

lly minded he will not appreciate spiritual promises, and any event he will not be harmed by having heard them promed. We think it proper, however, to always explain to se now coming to a knowledge of the truth, that there is no arantee in the Scriptures that an immortal crown surely aits them. They should be encouraged to consecrate their e to God, and rest in the assurance that whatever they ob-n in the way of future reward will be infinitely more than ey deserve or could reasonably expect or comprehend. As for ter immersion: we see no reason why such a beautiful and ing symbol should cease to be performed, (1) because we ow not but that the candidate may have been accepted to ospective membership in the little flock; (2) anyway, the rial in water would continue to picture the complete burial the will of the candidate into the will of Christ, and that he reckoning himself "dead indeed unto sin" so far as his new ll is concerned. The candidate having consecrated himself, s done all that anybody could do; hence it is proper for him symbolize that fact before others. Whether he is to be portioned a crown is a matter for the Lord alone to deter-ne. For aught we know the symbol of immersion may be per-tuated throughout the Millennial age in picturing individual nsecrations.

IN RE THE SECOND DEATH

Question.—Is the world now subject to the second death?

Answer.—God's law, when broken, brings the sentence of ath upon the sinner, as in the case of Adam. If broken by any one who has been delivered from that sentence pronounced upon Adam, God's law would bring condemnation afresh upon the guilty person. The Bible speaks of this second condemnation as the second death.

The first death sentence passed upon all mankind because of one man's sin. The second death sentence will pass upon none except for wilful, intelligent sin of the individual. Such a sin could not be committed, however, until after such a person had been delivered from the sentence previously upon him through father Adam—the first death sentence. The world, therefore, cannot now die the second death; for mankind are not yet released from the first death sentence. No man could be judicially tried and condemned to death while already under a death sentence. To have a second sentence he must have come, either actually or reckonedly, from under the first sentence. The world has been condemned once, in Adam. Not until they shall have been released from that condemnation can they come under another condemnation. Hence the Bible declares it to be God's purpose that there shall be a great day, a thousand-year day, in which Christ will give the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by his own death, having tasted death for Adam and all his posterity, condemned to death in him. (Hebrews 2:9) The death of our Lord, a perfect man, would be the full offset for the sentence upon the first man. Thus the way is opened for the great "times of restitution" mentioned by the Apostle Peter.

MAN MADE IN THE IMAGE OF GOD

[This article was a reprint of that published in issue of January 1, 1907, under the title, "Man Created in God's Image," which please see.]

LETTERS FROM AFIELD

PETITION WORK A BLESSING

AR BRETHREN:—

You will be glad to know we have been blessed in connec-n with the petition work. One firm of lawyers, after read-g the petition, said they would rather it asked for an un-alified release than to have the bail feature attached. They adly signed it, and requested three clients, who were in eir office at the time, to sign also. Later in the day one ember of this law firm saw me in front of his office and lled me in, explaining that another client was there who uld be glad to sign my petition. The client was an officer the Life and Casualty Insurance Co. and readily added s name to my list.

Another lawyer told me that however expedient it might ve been to lock up these sincere Bible students during the ar, those reasons could not possibly exist in times of peace; at in his opinion a grave mistake was being made in keep-g them in prison; and that "such a violation of the principles free speech, free press and religious liberty, the funda-entals upon which this grand country was established and s prospered, is sure to bring trouble, especially if continued yond the cessation of hostilities."

With continued Christian love, I am,

Your brother in the Lord. GROVER C. POWELL.—*Tenn.*

PEOPLE READILY SIGN PETITION

AR BRETHREN:—

You have already received some 2,000 signatures from this ace; but we are glad to continue the good work. It is not uch trouble to secure signatures to this petition. If other aces keep up the same ratio you surely will have a great pe-ion. We secured all the above mentioned signatures before e tracts arrived.

Please note the enclosed petition contains the very best peo-e of our city and state, including the Governor, Ex-Governor, ayor, Ex-Mayor, lawyers, bankers, physicians, dentists, drug-sts, County Judge and one minister.

With loving greetings to all we beg to remain,

Your brethren in the Lord. E. E. HODGES, M. D.—*Ark.*

MESSAGE OF LOYALTY FROM ABROAD

EAR BRETHREN:—

Loving greetings in our dear Redeemer! It is my privilege transmit to you the following resolution passed unanimously day by the London Tabernacle congregation:

"This congregation having heard with much pleasure that e annual meeting of the Watch Tower Bible and Tract So-ety recently held in Pittsburgh was a happy occasion of fel-wship and communion in spirit, and that our dearly beloved rother J. F. Rutherford, the chairman of this congregation, as re-elected President of the Society; Be it therefore

"*Resolved*: That the London Tabernacle congregation take is opportunity to express its loving union in spirit with our dear brethren in America, and its full agreement with the Watch Tower Bible and Tract Society in its service for the Lord. With one heart and mind we continue in the way which the Lord of the harvest has hitherto directed our steps, and intend so to continue, accepting the Watch Tower Bible and Tract Society as the Lord's channel of service and blessing to his people."

Prior to our having received word of the result of the election, it had been unanimously agreed by us that the elected President of the Society be our choice for Chairman of this congregation; and that Brother Hemery, as the Society's representative in Great Britain, be our Chairman in his absence. We would be glad if you can convey to Brother Rutherford our warm love, with assurance of our prayers on behalf of himself and of his fellow-prisoners.

We are rejoiced by many evidences of the Lord's presence with us, and we are looking forward to continued opportunities of service in laying down our lives for the brethren, and in seeking to carry the message of comfort to the world in its darkening hours. We realize more fully than ever the Lord's gracious arrangements for us through our dear Brother Russell, whose memory is ever with us. With fervent love in the Lord.

Yours by grace. T. SEECK, *Secretary.*

REJOICING IN THE TRUTH

DEAR BRETHREN IN CHRIST:—

I am thankful to be able to tell you I am now a sister in the Lord, and symbolized my consecration at the recent Toronto convention. I have gladly taken the Vow unto the Lord and am endeavoring to carry out my covenant with him faithfully. I am so grateful to my Heavenly Father that he has made the blessed provision by which I may bring my prayers to the throne of grace in behalf of all the saints; also that I, notwithstanding all my weaknesses, am counted in when the other dear ones offer their prayers for the Lord's people. I am privileged to enjoy the sweet fellowship of the dear little class at this place, for which I give thanks. Praise his holy name forever!

Please find enclosed Express Money Order for $..... which is for "Good hopes," to help a little in the blessed work. "If God be for us, who then can be against us?"

Your sister by his grace. LYDIA DABER.—*Ont.*

A VALIANT SOLDIER OF THE CROSS

DEAR BRETHREN:—

Loving greetings in his holy name by whose kind favor I address you as brethren! I am a soldier brother in khaki; yet withal I am rejoicing in the fact that I am also a soldier of our Lord Jesus Christ, wearing the armor which he provides for those who will ultimately be overcomers. (Ephesians 6:10-18) How I rejoice that I have heard God's Reveille Bugle Call, when he says: "Awake, thou that sleepest, and arise from the dead; and Christ will give thee light." (Ephesians

5:14) From the evidences we see about us it is quite certain that our Captain has not called, "Halt!" nor that we should stand still; but that his providences rather speak loudly: "Forward! March!" I have realized his leading hand ever with me during my trying experiences of military life; and still I am trusting, though I cannot always trace.

For a time I was stationed at —— ——, and was much influenced by the thought which is persuasive in the Northwest, that THE WATCH TOWER is no longer the Lord's channel. I was much confused and bewildered; but these questions, with others, kept coming to my mind: If this be the case, why is it that some who accept the Seventh Volume and some who reject it can meet together, and apparently have harmony in a common cause against this channel? And if such a time has truly come to "stand fast" without having a message to deliver, then there is surely nothing left to do but to wait; but why then so much ado about proselyting?

After much prayer and thought I came to the conclusion that it was another sifting taking place and that as usual our adversary is directing every issue he can against this channel and those who accept its message as from the Lord. Le assure you, dear Brethren, that the current TOWERS ar dear to me now as ever. How like a bell-buoy do they out, sounding the dangers that lurk in the way, still gui us on to our haven of rest!

For a benediction I would say: "Mizpah!" (Genesis 31 with the thought as rendered in the margin—"To the Be Light or WATCH TOWER." With much Christian love t the dear co-laborers at Pittsburgh and elsewhere.

Your brother by his grace. D. E. WELLINGTON.—*Co*

CONTRIBUTING HIS "MITE"

DEAR BRETHREN:—

Herewith lists of petitions which constitute my little "m in behalf of our dear brethren in Atlanta. You will see Congressman from this district heads the list, also our Sh Probate Judge, Assessor, Collector, Supt. of Schools, et surely have been rejoicing in this grand privilege of ha a share in this witness work.

Yours in the service of our king. W. J. GOODLET.—*Al*

BOOKLET TRACTS FOR MAILING

We are now printing a limited quantity of tracts in booklet form treating the subjects "Where are the Dead?" "What is the Soul?" "Calamities, Why Permitted?" "Is there a God?" "Is Christian Science Scriptural?" and "Spiritism is Demonism." Similar tracts on other subjects are also in preparation and will be announced later. Each tract covers 16 pages, size 3⅜ x 6¼ pages, small enough to enclose in an ordinary envelope without folding. Being in booklet form they much more attractive, also far more expensive, than former BSMS. For this reason they should be used for ing only to persons who you have reason to expect w read them. They are not intended for house-to-house distr tion. They will be supplied free in limited quantities.

BACK ISSUES REQUESTED

Friends who have issues of THE WATCH TOWER for the years 1879, 1880 and 1881 will confer a favor by lending us the following issues: November and December, 1879; January, April, September and November, 1880; January, February and March, 1881. With these exceptions our file is complete from 1879 to date. As announced in our last issue, if there is a sufficient demand for the reprinting of all the issues in book form the Society will gladly undertake proposition. Numerous orders have already been rece but it will require a large quantity additional in ord print them at the prices given in March 15th TOWER.

FRIENDS, PLEASE NOTE

The Society requests that all instances of opposition to the petition work emanating from the clergy be reported to this office at once, % Publicity Department. Give name, address and denomination of the clergyman, and specific facts as to what course he pursued to hinder the work. Be also, to mail us all newspaper clippings bearing upon opposition, giving name of paper and date of publication

BRETHREN ADMITTED TO BAIL

Just as this issue goes to press we are in receipt of telegram advising that Brother Rutherford and associates have been admitted to bail pending the hearing of their appeal. It is exactly nine months since they were imprisoned. Sentence was pronounced on Friday, June 21, 1918—the first day of Summer; and they are now granted bail on Friday, March 21, 1919, which is the first day of Spring. This, how means only temporary freedom until their case is fi passed upon. We suggest that the petition work be tinued with increased vigor, merely drawing a pen th the third clause relating to bail. Please mail petitions as rapidly as possible.

VOL. XL PITTSBURGH, PA., APRIL 15, 1919 I

LIBERTY IN CHRIST

"If the Son therefore shall make you free, ye shall be free indeed."—Jno. 8:36.

When one is released from bondage after having suffered restraint for many days, and is fully conscious of his freedom, he experiences a peculiar thankfulness and joy. All persons that have lived on the earth have been in some kind of bondage. When Adam was in Eden he enjoyed full liberty, full life and happiness. After a brief sojourn there he found himself deprived of liberty, in bondage to sin and death; and he is yet in the great prison house of death. All of his children were born under condemnation, and therefore in bondage. They found themselves in this condition, not willingly, but because of conditions coming to them over which they had no control. "As by the disobedience of one man sin entered the world and death by sin, so death has passed upon all men; for all are sinners." (Romans 5:12) Because of this bondage the whole creation from Adam until now has groaned in pain and yet groans, waiting for the day of deliverance. All of these are asking themselves, Is there anything better for us in the future?

MODERN BABYLONIAN CAPTIVITY

Christ Jesus through his apostles organized the church, the members of his body; and during the early part of its development its members enjoyed liberty. The time came when ambitious politicians entered the church, organized man-made systems in the name of Christ, and the members were subjected to the bondage of such organizations. The many tems that have been organized throughout the period o Gospel age have each formed a prison house, figurat speaking, depriving many of their true liberty in Christ. systems the Lord designates in the Scriptures as "Baby meaning confusion, and he describes the consecrated on "Babylon" as those who are groaning because of their ca ity, or incarceration. He foreshadows the joy of thos leased from this condition, putting these words in mouths, "When the Lord turned again the captivity of we were like them that dream. Then was our mouth with laughter, and our tongue with singing." (Psalm 1 2) Thus he pictures in a small degree the joy coming t one receiving liberty, especially those who receive li through a full knowledge and obedience unto Christ.

Another form of bondage which we find prevailing thr out the world is the bondage of fear. The ruling eleme all nations is suffering from fear of their enemies. It is c because of fear of future wars that statesmen of the are now forming a league of nations with the avowed pu of securing a greater measure of liberty and protection t peoples of the nations. There are now, according to reports, thirty-two nations interested in the formation of league. That the league will be formed is clearly foreshad

the Scriptures, notwithstanding the fact that there is strong position to it from various sources.

It is not infrequent that men fall into bondage to the laws the land, sometimes justly so, and sometimes unjustly so. ere is sometimes a wilful and deliberate violation of law ulting in bondage to the violators. There are times when dage results because it is believed that one has violated law. Thus one may find himself in a certain kind of bond-, deprived of certain liberties without any fault or intenal wrong-doing on his part. We have a very striking iltration of this kind of bondage in the experiences of certain ers and members of our Society—our brethren in Christ. give herewith a brief resume of the facts leading up to ir incarceration and subsequent release, for a time at least.

A BRIEF RESUME OF OUR BRETHREN'S CASE

Our beloved Pastor and brother, Charles Taze Russell, the enth messenger to the church, began his active service in s exalted position more than forty years ago. In one of the ly issues of THE WATCH TOWER he published an article ler the title, THE FINISHED MYSTERY. In 1886 he began publication of a series of Bible commentaries—STUDIES THE SCRIPTURES, announcing in the preface of an early tion of Vol. 1, that this series would comprise seven vol-es. Throughout the period of his faithful service he fre-ntly referred to the seventh volume, which would treat velation and Ezekiel, and which would conclude the series STUDIES IN THE SCRIPTURES. (See Z. '06, p. 236) How-r, before the publication of the last, the Lord took him to great reward. The compiling and publication of this last ume—THE FINISHED MYSTERY—was left to others. Our ht brethren in bonds for many years were associated with stor Russell and acted under his direction in the promulga-n of the message of the kingdom of Messiah. Certain ones them were and are officers of our Society. Others of them re selected by the Society to prepare from Brother Russell's nments the copy of THE FINISHED MYSTERY for publication. is work began in December, 1916; and by the latter part of rch, 1917, the copy was almost complete.

In April of that same year the United States entered the at world war. In June of the same year there was enacted so-called "Espionage Law," providing for the punishment any persons who should conspire together for the purpose producing insubordination, mutiny or disobedience in the ny and navy. Our brethren were so fully occupied in pro-lgating the message of Messiah's Kingdom and proceeding h the work which our dear Pastor had begun that they did even take notice of the enactment of the Espionage Law. ey were charged with conspiracy under that law, which ns an agreement between themselves to obstruct or in-fere with the raising and operation of the army and navy the United States. THE FINISHED MYSTERY was used as a is for their indictment, trial and conviction. Their testi-ny at the trial disclosed that they never had at any time hought of conspiracy; that they had never entered into any d of an agreement to interfere with the government, and no desire to do so. Notwithstanding, they were tried in District Court of the United States and convicted, and the 21st day of June, 1918, were sentenced to twenty years prisonment in the Atlanta penitentiary.

OUR BRETHREN "LIVING EPISTLES"

Their trial was had at a time of great excitement in the blic mind. The brethren testified at the trial that they er had a thought of interfering with the war or causing ubordination or mutiny or disobedience in the army and y; that they were and are fully consecrated to the Lord do his will; that he had through his Word, more than 2500 rs ago, foretold the great world war; that they could not lingly oppose it and be consistent with their covenant; that se being wholly consecrated and devoted to the Lord could , however, conscientiously engage in the war, but that their ition was to hold aloof from all controversies and devote ir time and strength and energy to the promulgation of the ssage of Messiah's Kingdom, thereby pointing the people the great liberty, joy and happiness that shall be theirs en that glorious reign of Messiah is begun.

In due course they were incarcerated in prison and were eived and treated like other prisoners. All such institu-ns have strict rules; and it was their desire and endeavor live up to those rules, having full confidence in the promise t "all things work together for good to those who love the d and who are called according to his purpose." (Romans 8) They entered the prison in full confidence that the d had permitted their incarceration for some good purpose, that ultimately it would appear that he would use it to glory and to their own good and to the good of other mem-s of the church. It was known to the officers when they were received at the prison, of course, that these men were and are preachers of the Gospel. Doubtless all the officers of the institution had been advised that it was the doctrines and teachings preached by our brethren that caused them to be imprisoned; and doubtless moved with the desire to prevent any disturbance amongst the numerous other prisoners our brethren were advised when entering the prison that they must do no preaching within its walls. To this one of the brethren replied to the officer, "We promise you that we will not attempt to force our belief upon anyone. We will answer only such questions as we are asked; we will comply with your request."

Several weeks passed, and without any development. All prisoners are required to attend chapel service on Sunday morning and as many as desire may remain for Sunday School thereafter. Our eight brethren decided that they would remain for the Sunday School, forming themselves into a class for study and fellowship together, with no intention of inviting any one else to join that class; nor did they invite any one. Their deportment, their manner of life, their kindness shown to others drew to them other inmates of the prison; and from time to time some of these would join the Sunday School class and listen to the explanation of the questions involved. Our brethren took turn about teaching this class. As the class increased in numbers, some of the officers drew near, that they also might hear. Interest increased until the members of the class were ninety in number. Many of these prisoners showed a deep interest in that wonderful message of hope of deliverance promised in the Word of God. A number of them asked questions concerning the same, which questions were answered to their satisfaction. They became deeply attached to our brethren, and when it was indicated these were to be released from the prison there were many kind expressions of gladness mingled with regret heard from the lips of other prisoners and some were asking, What shall we do for our Sunday School class? On the last Sunday in this prison one of our brethren gave a brief address, outlining the divine plan. With the keenest interest their fellow-prisoners listened; and many of them shed tears of joy for the hope of the great liberty that shall come, not only to them but to all mankind through Christ Jesus, when his kingdom of righteousness is fully established.

A FEW RESULTS OF THEIR INFLUENCE

It is generally thought that all men who are incarcerated in prison have very hard hearts, and pay no heed to the message of the Lord; but this is not so. The message of truth, which is so reasonable, so loving, so wonderful, appeals to many, even under the most adverse circumstances. There is nothing that so transforms one's life as the truth. There is nothing that can fill a life with such joy as a knowledge and appreciation of God's wonderful plan of redemption. Amongst the members of this class was one man, seventy-two years of age, brilliant of mind, educated and refined, who remarked "I am seventy-two years of age, and I had to get behind prison bars in order to hear the truth. I am glad for this reason that I was sent to the penitentiary. For fifty-seven years I have asked questions of the ministers, and never could get satisfactory answers. Every question I asked these men [referring to our brethren] has been answered to my satisfaction." On one occasion this old gentleman spent three hours in asking and having answered Bible questions of one of our brethren. Another in the class remarked, "My time is about to expire; I am sorry I have to leave this prison on account of the Sunday School class. Can you tell me where I can find some people like you when I go away?" Another bright young man expressed great sorrow in being deprived of the privilege of the aid of our brethren in Bible study. On the night before their leaving the prison he expressed himself to one of our brethren as follows:

"To you and everyone with you, I send this parting message. Somehow when I'm near you or with you I cannot express myself. I seem such an atom, hardly worthy of so wonderful a friendship as yours. I want you to know that you have left with me a desire to be a better, bigger man, if such can emerge from a carcass so soiled and world-worn as mine. You have taught me the meaning of the word 'love' as used between men. You have taught me that there are things in this world far more precious than rubies; and if He who is supreme desires that I never see you or yours again I shall be satisfied, knowing that I have at least had the first gleanings of a beautiful knowledge, the friendship of you wonderful men, and the opportunity to help myself if only I can and will remain strong. I'm weak, very weak, no one knows this better than I, but I'll try and I'll fight with myself if necessary, to achieve the full fruits from this seed you have planted, so I may help not only myself but those about me.

"This may all sound odd, coming from such as I, but deep, way deep in my heart I mean it, every word. Perhaps some day I shall come to you and say, 'Now I'm a man'; and when I do you will know that all was not in vain. I may slip (life is a funny proposition), and if I do, I'll pick up the remnants and start anew.

"May I thank you, every one of you, again and again, wishing you God speed, his blessing and guidance in the great and wonderful future."

PETITION FOR RELEASE

Some two months ago, and some time after the signing of the armistice, a number of newspapers throughout the country began an agitation for release of all prisoners held under the Espionage Law. Amongst the papers that were particularly active in behalf of our brethren was the "National Labor Tribune," of Pittsburgh. Voluntarily and unselfishly the publishers of this paper made a determined effort to call the attention of the people to the incarceration of our brethren, and to call upon the officers to release them from prison, either by a pardon or by dismissal of the proceedings or upon bail pending the final determination of their case. As the publicity campaign increased through various newspapers, one of the members of our Society deemed it proper to issue a statement concerning the facts leading up to the incarceration of our brethren in prison; and this was issued in the form of volunteer matter which had a wide distribution throughout the land. A few of the dear friends objected to this; but the majority realizing the splendid opportunity to again call attention of the world to the great blessings that are coming to mankind through Messiah's kingdom, rejoiced in the opportunity to participate in the work.

As to which was right was clearly manifested by the Lord's leading and his blessing. Thousands of letters have been received expressing great joy for the opportunity of thus calling the people's attention to the divine message which shall ultimately comfort the hearts that are now made sad by the awful conditions prevailing in the earth. Everyone who has engaged in this particular volunteer work has received a great blessing in his or her own heart. They have thus been privileged to carry the message of the Gospel of the kingdom to governors, rulers and the mighty men of the earth, as well as to hundreds of thousands of the common people. Of course they were interested in having their brethren released from prison, but the greatest blessing came in bearing the message of truth to others, teaching them that the groaning creation shall ultimately be delivered from bondage into the glorious liberty and light of the kingdom of our Lord. The truly consecrated Christian realizes that the chief purpose of his being on the earth is to give testimony concerning the kingdom as he develops in Christ-likeness, and by his activities demonstrate that he has walked with Jesus and learned of him, and that through the Son of Man alone can the desire of all nations come. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown a lack of loving zeal for the Lord and his cause, and has deprived himself or herself of a great opportunity of service, and missed a great blessing from the Lord.

Friends throughout the land circulated a petition giving opportunity for others to sign, asking for the release of our brethren. The response to this was beyond the greatest expectation of any one; and without doubt the largest petition that has ever been signed for the release of any prisoners has been signed for the release of our brethren. Many of the friends, while engaged in this work have said: "Suppose our brethren are not released; we have had the wonderful privilege of bearing the sweet, divine message to the people and thus glorifying the name of our King."

Our brethren were tried in the United States District Court for the Eastern District of New York before Judge Harland B. Howe. In pronouncing sentence upon them the court remarked, in substance, that a person teaching and preaching religion usually has much influence, and if he is sincere he is all the more dangerous. Since the signing of the armistice there has been a general agitation for the release of all political prisoners, those convicted under the Espionage Law, and many have been released. It appears that the Attorney General communicated with Judge Howe with reference to our brethren, and in response thereto received from Judge Howe a letter recommending commutation of sentence. On March 15th the newspapers throughout the country carried a New York dispatch reading as follows:

JUDGE HOWE ASKS CLEMENCY FOR BRETHREN

"Federal court action today in cases of eight followers of the late Pastor Russell, who during the war were sentenced to twenty years in prison, disclose that the legal fight for cl ency has the support of United States Judge Harland B. H of Vermont, who presided at their trial in Brooklyn last y

"The defendants were convicted of violation of the Espi age Law. Immediately after the United States assistant trict attorney had refused today to enter an agreement to h the eight released on bail pending a hearing in the court appeals, it was learned that Judge Howe had written to Attorney General urging that the sentences be commuted. is understood he declared, however, that defendants did m harm by preaching and teaching their religious doctrines."

It is a great satisfaction to the heart of each one of Bible Students that the court found no fault with our bre ren "except against them concerning the law [doctrines] their God." (Daniel 6:5) We feel quite sure that this create in the hearts of thousands of people a greater desire know the doctrines of the divine plan which our brethren h taught and teach; and thus the Lord will use the occasion his praise.

RELEASED ON BAIL

On the 21st day of March, 1919, counsel for our breth presented to the United States Circuit Court of Appeals New York City an application for their admission to bail pe ing the hearing of the case on appeal. Much public sentim had been worked up against our brethren by reason of f reports. For instance, enemies of the truth falsely repor that our Society had installed upon the Bethel Home a p erful wireless, capable of sending messages across the Atlan and that this instrument was used to communicate with enemy. This slanderous report was published throughout world, having been inspired by dishonest and untruthful sons. The fact is that there never was a sending wireless strument at the Bethel Home at any time. In Pastor R sell's lifetime a brother had presented him with a small ceiving wireless, and at the time of the entrance of the Uni States into the war this receiving instrument was wholly u less and could not be used for any purpose. There never a message sent from the Bethel Home by wireless, and ne was there a message received. The instrument was practica of no use to any one, and was dismantled early in the Spring 1917.

Another instance of misrepresentation was that the Int national Bible Students Association headquarters, the Bet Home, was a place for harboring German agents. On May 4 1918, a report to this effect was filed before a Committee of U. S. Senate and incorporated in the Congressional Reco Doubtless it was the result of some report made by some ov zealous employee of the Department of Justice. The truth there never was at any time a German agent or representat or any one who even pretended to represent the German g ernment upon the premises of the International Bible S dents Association, or at the Bethel Home. It is easy to derstand, however, how these false reports, being believed the public, would quickly inflame the public mind and ca feelings of revulsion against our Society by all honest peo No doubt that these false reports had much to do with the rest, prosecution and incarceration of our brethren. Howev no true child of God feels any spirit of hatred for any one account of this; for he realizes that the great Adversary bli the minds of men to the truth and uses them for the perse tion of others, and that the Lord permits this for a good p pose and will ultimately overrule it to his glory and make wrath of men to praise him. The time will come when th who have thus been blinded, will have the eyes of their derstanding opened; they will hate iniquity, and will turn righteousness and love and serve the Lord.

Bail for our brethren had been twice denied by the cour and upon a presentation of the petition and argument t were, on the 21st day of March, 1919, exactly nine months the day from the date of their sentence, ordered to be relea on bail. The knowledge of this fact being flashed over wires, the friends everywhere greatly rejoiced. On Tuesd March 25th, our brethren left Atlanta for Brooklyn, and many places along the way many friends congregated at stations with the hope of an opportunity of expressing th joy for the release. Arriving at Brooklyn they were imme ately taken before Mr. Justice Chatfield, who admitted them bail in the sum of $10,000 each, and they were released. case on appeal was set for argument on the 14th of Apr but, anticipating a delay in reaching a decision, the court dered them to report on June 4th, or earlier if required.

Immediately they were accompanied by a number of frie to the Bethel Home, where between five and six hundred frie had assembled to welcome them. They were received in large dining room, and as they entered their eyes fell upo

ge banner, containing a cross and crown, and the words, elcome Home, Brethren," and the text, "If the Son therefore ll make you free, ye shall be free indeed." The dear friends o had assembled had provided a very sumptuous banquet; l as all partook of it, their hearts rejoiced in anticipation the great wedding feast and banquet that all the members the body of Christ will enjoy after the Messiah is com-te and all are gathered home. In the course of remarks at s banquet one of the brethren said, in substance, "There is hing that so thoroughly humbles a man as to put him in son, and subject him to the strenuous rules of prison life. ere is nothing that brings him so fully to a realization of blessings of liberty. The one therefore who has in his rt a desire for righteousness develops by reason of his in-ceration a condition of mind that makes him ready to hear message of truth, which brings to him hope of better days come. This illustrates how that men of the world are now ng humbled by the trouble and stress that is upon the na-ns of the earth, and that the Lord is permitting all this to ate a heart condition amongst mankind that will make m ready to receive the great Messiah; and all who during reign have the desire for release from bondage and who ire his blessings, will have them and will receive them with ."

There was great rejoicing amongst all present. Some two rs were spent in the singing of hymns and listening to re-ts made by our brethren, and all present again expressed ir joy that they had had some part in making known the ssage of the kingdom, and that the imprisonment of our thren had made such witness possible.

Not one word of regret because of their imprisonment was pressed by any of the eight brethren returned from prison. ile we all realize that the incarceration is anything but asant to the flesh, yet the new creature in Christ Jesus can oice, knowing that these light afflictions endure but for a ment and work out for those who patiently endure them a more exceeding and eternal weight of glory. Some of m were heard to say that this home-coming reminds them the resurrection, when friends will be brought face to face ain who have long been separated. All the brethren ex-ssed themselves as thankful to the Lord that they had been nted worthy by him to endure some of the afflictions similar those endured by the apostles and the great Master because their faithfulness to the truth. They had nothing but ex-ssions of kindness for all. Not one word of resentment fell m any lip.

Brother Rutherford did not arrive in Pittsburgh until Tues-y morning, April 1, several of the other brethren having ceded him there. Learning of their coming, the brethren the Watch Tower Office provided a banquet at the Hotel atham, for the office force alone, in honor of our returned thren. The dining table had been beautifully decorated th potted and cut flowers, and a very sumptuous repast was ved, after which brief remarks appropriate to the occasion re made by several of the brethren.

HOW MADE FREE

Our text says: "If the Son therefore shall make you free, shall be free indeed." Since all men came under the bond-e of death through the disobedience of Adam, the only means relief from this bondage is through Christ. The man Christ sus gave his life a ransom for all, and in due time this truth ll be testified to all. (1 Tim. 2:4-6) No one can be said have full liberty in Christ until he has a knowledge of the ine arrangement and acts upon that knowledge. Through-t the Gospel age many have heard the message, but few have ieved, and less have had a clear understanding and appre-tion of it. Thousands of good, honest Christian people have ited themselves with some church organization and blindly lowed their blind guides, being fenced in by unreasonable eds, and have thus been in bondage to "Babylon," not en-ing the freedom in Christ. During the harvest of the Gos-age all of those who came out from Babylon, accepted the l message of the truth and acted upon it, have been enjoying liberty in Christ.

The Master tells us: "Fear not, little flock, it is the Fath-s good pleasure to give you the kingdom." The clear infer-ce to be drawn from this is that even those who have been gotten of the holy Spirit, but who still draw back from a l and complete sacrifice to the Lord, or a loving devotion the service of the Lord because of fear, are to that extent bondage, and that their release from bondage can come only rough full, complete and unreserved love and service to the rd.

How then could we say that any one incarcerated in a son could be said to be free? We answer, Because the laws of the land can incarcerate in prison the body of man, but the body of a Christian is merely the temporary vessel of the new creature. It does not lie within the power of men or of the Adversary to imprison the new creature fully devoted to the Lord; for he realizes that the Lord is with him wheresoever he may be.

SUFFERING FOR CHRIST'S SAKE

The Lord very wonderfully manifested himself to our brethren while incarcerated in prison, and without doubt they were permitted by him to be placed in prison for the accomplishment of his own good purpose. Realizing this fact, while the flesh might suffer and cringe under the punishment, the new creature would rejoice with him in the fact that he was counted worthy to fill up some of the sufferings of Christ left behind for the body of Christ's sake, which is the church. (Col. 1:24) Appreciating the words of the Apostle Paul in the text last above cited, our brethren realize that their suffering and imprisonment were largely for the benefit of other members of the body who were not actually in prison. No one can enter the kingdom of heaven without suffering. As the Apostle puts it: "If one member suffer, all suffer." "For unto you [as brethren] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (2 Tim. 2:12) And again, "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

And thus we see that while the Adversary seizes upon any possible pretext to try to cause the followers of Jesus to suffer, all such new creatures fully alive to their privileges rejoice in the suffering; and the Master overrules it for their own good and to his glory, thereby causing the wrath of men to praise him. When we see therefore that the suffering with Christ is essential in order to enjoy his glories, we realize that everyone occupying the blessed relationship of membership in the body of Christ takes great joy in being counted worthy to thus suffer; for, as the Apostle says, this is evidence from Jehovah that the spirit of glory and of God rests upon such. (1 Peter 4:12-15) How sweet, then, is the promise, "No weapon that is formed against thee shall prosper!"

FREEDOM IN CHRIST JESUS

The new creature is in a measure in bondage to his flesh—the fleshly body; for while he sojourns in this earthly tabernacle he is looking forward to the time when he shall be released from that and be clothed upon with a glorious body, and be like his Lord. The poet has thus beautifully expressed it:

"If I in thy likeness, O Lord, may awake
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

No matter how much persecution may be inflicted upon God's people, abuse, slander, libel, opprobrium, imprisonment, and even death, the Lord will see to it that all of these shall work together for the good of everyone who loves him supremely and who is called according to his purpose. It is impossible therefore, to hold such a one in bondage; for he has received the freedom through Christ, and the Son of God having made him free, he is free indeed.

The time is coming, and that ere long, when freedom shall come to all mankind. There are thousands of good, honest people in the world who believe that this freedom can come to them through Socialism; but freedom through this channel is impossible. There now threatens the earth that which is commonly called "Bolshevism"; and many have pinned their hopes to this as the means of freedom and blessing. But these are doomed to disappointment. Others have hope that anarchy will bring them relief; but this scheme likewise, as well as all other human schemes, must fail. The child of God is not at all surprised to see such conditions of unrest prevailing amongst men. For more than six thousand years the human race has been in bondage to the great Adversary and has fallen under the great enemy, death. "The whole creation groans and travails in pain together," waiting for the time when they may be delivered from this bondage and receive full liberty. The mass of humanity does not understand how this blessing is to come. It has been the privilege of Christians, especially during the harvest period of the Gospel age, to see that this liberty will come to mankind through the beloved Son of God, Christ Jesus. Hence the new creature itself shall be delivered from bondage of corruption into the glorious liberty of the children of God, when the body of Christ, the great Messiah, is fully united in glory with the Head. (Romans 8:19-22) Then there will be no more opportunity for such suffering.

Happy will be that home-coming, when all the faithful saints, having finished their course of suffering, shall receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Happy will be that union when all the members of the bride class are united with the great bridegroom. Happy indeed will be that day when the glorious Bridegroom presents to the Father his heavenly Bride, decked in all her robes of glory and beauty, and then will follow the great feast of rejoicing, the banquet of the Lord, to which the great company class will be invited.

Truly the heart of every Christian rejoices now as by the eye of faith he looks beyond the dark cloud of war, strife, revolution and other terrors that threaten mankind and sees liberty for all through the precious Son of God, the great liverer and Liberator of mankind. When his judgments in the earth then the people shall learn righteousness. (Is 26:9) Then the knowledge of our great King shall com all, and then the knowledge of the truth shall increase it fills the whole earth as the waters fill the deep; ther the sad hearts shall be made glad; then all the peoples o earth shall come to a knowledge of God's arrangement will have the opportunity to accept full liberty, complete piness, and life everlasting. Then they will realize the import of the text, "If the Son therefore shall make you ye shall be free indeed."

THE FINISHED MYSTERY

[Reprinted from THE WATCH TOWER of July, 1882, which please see.]

"YE ARE DEAD"

(COLOSSIANS 3:3)

Ah! yes, so "dead," the sharpest word will leave no sting,
Nor e'en the slightest quiver to my heartstrings bring;
So "dead," that when reviled, I'll calmly hold my peace,
And bid revengeful thoughts within my soul to cease.

So "dead," that no alluring love or hope or joy
Will ever prove unmixed with some of earth's alloy.
So "dead," I care not, though unloved, unsought, unknown,
My best, my truest friend I find in God alone.

Content, where'er he leads, through sunshine or through r
Whate'er my portion be, of pleasure or of pain.
So "dead," the life I live is "hid with Christ in God,"
My chief delight to follow where the Master trod.

So "dead," I'll neither murmur nor repine, though long
The time, but only strive to suffer and be strong,
Assured some day, some where, he'll claim me for his ow
His bride, then crowned with life, he'll share with me
throne.

GUIDING THE FEET OF CHRIST

"For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest dash thy foot against a stone."—Psalm 91:11, 12.

For more than forty years the Lord, true to his promise, has kept the feet members of the body of Christ against the wiles of the evil day. This, as explained by the servant of the Laodicean church, is the assurance the Lord was giving when he caused the words of our text to be written by the Psalmist David. The Psalmist did not understand these words; for he was a natural man—not discerning spiritual things. (1 Corinthians 2:14) Satan surely did not apprehend their significance when he quoted them to our Savior as his first temptation in the wilderness. Probably Jesus himself did not then fully comprehend that the "feet" referred to were in reality the feet members of that great mystical body which has stretched out through nineteen centuries from his day, and which now stands upon the mountains of earth, bringing good tidings of eternal peace and salvation to mankind through the Messianic Kingdom, for which we are chosen ambassadors. (Isaiah 52:7) Nevertheless we today are witnesses of the fact that the promise of our text has been abundantly fulfilled in this respect; and we can now give thanks unto the Lord for his keeping power.

There have been testings and siftings during the harvest period; but all in some way have been overruled by the Lord for good. Our heavenly Father would not permit anything to come into the life of the church that would not result in good. (Romans 8:28) He would not let the feet members be dashed against a stone of offense and thereby have their spiritual life injured, as long as they were sincerely trusting his promises to uphold them. However, he would not hinder any individual member from leaving the body, from going out from under his protecting care, if any so prefer. God does not use compulsion to hold the body of Christ together. "The love of Christ constraineth us." It is a privilege to share in the anointing which came upon our Lord and head, and which runs down over the skirts of his garments, even unto the feet.

A STIMULUS TO SPIRITUAL LIFE

The more of the holy Spirit, the antitypical anointing oil, we have, the more joyfully shall we co-operate one with another in the forwarding of God's great designs. The picture of the anointing oil flowing down from the head over the body, even unto the skirts of the high priest's garments, suggests to our mind that it is necessary for the feet members to be active, as in running, in order to get their full share of the anointing oil. Let us therefore, dear Brethren, be swift in using our opportunities as feet members of the body, resting in the blessed assurance that he will guide us lest we should stumble and fall.

Among the experiences of the Lord's people during the harvest period, none have been of greater importance than the events of the past year or more. That which has seemed to be a calamity to the church may yet redound to God's glory and praise in promoting the cause of truth by awakening an interest in thousands who have not as yet known of the presence of the Lord nor of the agency which he is using in paring the way for the Messianic Kingdom.

While the expositions of Revelation and Ezekiel proved a great stimulus to the spiritual life of the church, have so angered the adversary and his hosts as to stir ther to especial efforts to rob the Lord's people of this bles They have endeavored to confuse the minds of some. O have been frightened by the roaring of this lion. (1 Peter But notwithstanding all this, we are persuaded that the majority of the feet members have properly appreciated fact that these wonderful truths have been provided for assistance, and have not been stumbled by the insidious ments of the evil one. While thus most of the Lord's s have been convinced that it is the Lord who has served us the true exposition of the hitherto dark prophecies and bols of Revelation of Ezekiel, and are making diligent thereof in their Christian development, nevertheless for sake of strengthening that conviction and perhaps of he some who have been confused and intimidated by the smoke from the nostrils of Satan, we desire to review ce striking evidences that we have been served with "meat in season" through the outpouring of the "seventh plagu Revelation 16:17.

THE "SEVEN SEALS" OF REVELATION

Let us note afresh the masterly wisdom which the has displayed in the symbols of the Revelator, which hitherto been incomprehensible. In this connection let u pecially keep in mind the loving kindness of our God in mitting the last members of the "feet" of Christ to enjo understanding of those symbols for their comfort and en agement. Take, for instance, the matter of the seven The meaning of these seals was not made clear to the church nor to the various epochs of the church throughou age, nor even to the Laodicean period of the church until the completion of the harvest.

All we knew concerning the seven seals of Revelation that Brother Russell had explained that the opening of them did not take place down here in the harvest period that they had progressively been broken, one by one, thr out the Gospel age. In times past we have read in Revel the description of the first seal and the white horse, the s seal and the red horse, the third seal and the black horse fourth seal and the pale horse, etc. But we did not u stand them. And yet—strange that we never thought of this connection before—we knew from our previous studi the Scriptures that the term horses is used in the Bible symbol of teachings, doctrines, creedal hobbies. How now it has all become!

Since horses in symbol picture doctrines, then a horse would symbolize a pure doctrine, a red horse would resent an impure doctrine, while a black horse would in a doctrine or teaching which is wholly devoid of truth. N

ight of the explained symbols of the Revelator we can see entire development of "the man of sin" and the history ie church throughout the age, as represented in these seven . Was it not the pure teaching of Christ and his apos- "with the faith once delivered to the saints," which was nitted unto the church in the beginning of the age? Yea, y! It was a white horse that carried the church during first epoch of her history. Nevertheless it was noted by Apostle John before his death that already there were many christs in the midst of the church.—1 John 2:18.

Soon they began to form creeds, corrupting the truth. Thus second vision of the Revelator in this connection disclosed fact that the rider had transferred his seat from a white e to a red one. As soon as the first false creed was formed, development of Antichrist was rapid; and by the time that second and third ecumenical councils had been held, we that the truth taught by Christ and his apostles had be- wholly corrupt. Thus with the opening of the third seal Revelator saw that the Papacy was now riding upon the of a black horse—their doctrines or creeds were wholly id of truth.—Revelation 6:3-5.

Then the fourth seal was opened; and there went forth a horse, whose rider was called Death, and Hell followed This horse would indicate a deathly doctrine which would for the extermination of its opponents. We at once gnize this as picturing the period of the Crusaders, whose rine was that no Protestant should live. This period of ression continued down through the days of Tetzel, until Reformation.—Revelation 6:7, 8.

THE REFORMATION PERIOD

Then comes the opening of the fifth seal, which discloses Reformation work in the days of Martin Luther. Note n how wonderfully the Lord has shed his light upon these portant truths. We read: "And when he had opened the seal, I saw under the altar the souls of them that were n for the Word of God . . . . And there was given unto of them a white robe; and it was said unto them that should rest for a little season, until their fellow ser- s and their brethren that should be killed as they were, ld be fulfilled"—filled full, completed in number. (Revela- 6:9-11) The phrase, "a little season," is from the Greek l *chronos*, which means a time, or year.

Bible students recognize that a year in symbol means 360 s literally. This text therefore shows that when the fifth was opened the faithful sacrificers of that period, who had the white robes of victory, must wait in death for about years, until the full number of their fellow servants should alled. Thus we have another proof, not only of the cor- ness of the interpretation of Revelation, but of the paral- lel dispensations as set forth in Volume 2, STUDIES IN THE SCRIPTURES. It was in 1518 A. D. that the great Reformation work of Martin Luther began to spread on a general scale; and one *chronos* (360 years) from that time brings us to 1878, the time of the resurrection of the sleeping saints. Could anything be clearer? Is not this indeed present truth, meat in due season? Can we not accept it from the hand of the Lord with rejoicing? God be merciful to those who murmur and would spurn such light!

"THE TIME OF THE END"

The sixth seal was next opened, and at that time there was a great earthquake. (Revelation 6:12) In the symbology of the Bible an earthquake is a symbol of revolution. The Lord has graciously inserted this reference to an earthquake in the above cited Scriptures in order that we might be able to time the opening of this seal, which was to occur sometime between the days of Luther and the beginning of the harvest. There were two great revolutions during that period of three and one-half centuries—the American Revolution in 1776, and the French Revolution of 1789. The French Revolution was really caused by the spirit of liberty engendered by the successful revolution in America. The two events stand related one to another as cause and effect.

This brings us down to the opening of the seventh seal, which our dear Pastor has explained as referring to the unfolding of the light of present truth. This seventh seal, therefore, began to be opened about 1874 and continued to open throughout the harvest period as one by one the SCRIPTURE STUDIES were published. It was not until near the end of the harvest, however, that the seventh seal would be sufficiently opened so that the meaning of this and of other visions of the Revelation could be understood. This is manifest from the reading of Revelation 8:1-13, which indicates that the John class in the end of the age would not be able to see (discern, comprehend) the meaning of the seven Reformation trumpets until the opening of the seventh seal had sufficiently progressed to clarify this vision. The thought is not that the seven trumps of the Reformation period were to follow the opening of the seventh seal, but rather that the understanding of those seven Reformation trumpets would follow the opening of that last seal. It would not be until the "censer" was cast forth into the earth that sufficient light would be produced to clarify the vision of the "seven angels which had the seven trumpets" of the Reformation.—Revelation 8:1, 5, 6.

The reasonableness of the interpretation of these seals we submit as strong evidence that the explanation which the church has received of these things is from the Lord. Let us therefore rejoice, dear Brethren, that the Lord is fulfilling his promise to guide and direct the feet members unto the end.

RESIGNS IN FAVOR OF BROTHER MACMILLAN

R BRETHREN:—

n June, 1918, when it seemed evident that some of our hren who were on the Board of Directors of our Society ld be taken away to prison, they resigned and others were ted by the Board to take their places. It was understood he time that if these brethren should be returned to the k of the Society they should take their original place on Board. At the last general election at Pittsburgh, held January 4, 1919, I was elected as a member of the Board Directors, and I feel that that was largely influenced by fact that I was already on the Board as above mentioned. record shows that I was originally elected to fill the ncy occasioned by the resignation of Brother A. H. Mac- an. Brother Macmillan has now returned to the office and be engaged in the office work, while my field of useful- seems to be greater in the Pilgrim service. I therefore that it would be pleasing to the Lord and in the interest is work if I would resign my position on the Board in r that Brother Macmillan, whose place I took, might be rned to his former position as a member of the Board. I feel that it is not so much the question as to who fills the place, but in what place can we be most useful and most pleasing to the Lord? I have greatly appreciated my privileges and am thankful to the Lord for opportunity of service on the Board or anywhere else. I take this occasion to express my deep appreciation of the confidence reposed in me by the shareholders in voting for me; but I believe, when they see why I have taken this position, that they will commend my action.

In view of the foregoing conditions and circumstances, and having in mind the best interests of his cause, and desiring to serve it and him faithfully, I believe it would be pleasing to the Lord and to all of his people that I tender my resignation in favor of Brother Macmillan, that he may be replaced on the Board in the position he occupied prior to June last. I therefore respectfully tender my resignation at this time, to take effect immediately, for the purpose of carrying out the views expressed above.

Your brother in the service of our Redeemer,

R. H. BARBER,—*Pilgrim.*

SIN AND ITS CONSEQUENCES

[This article was a reprint of that published in issue of January 15, 1907, under the title, "Disobedience, Penalty, Hope," which please see.]

MIZPAH

"The Lord will watch between us now,
Though we are far apart;
He knows thy thoughts, he knoweth mine,
And keeps us heart to heart.
What though the land and sea divide,
Yet there is naught to fear;
The same blue sky still shelters us,
And God himself is near.

"Absent from each, yet close to him,
Holding the self-same hand,
No anxious thought, no weary sigh,
But he will understand.
He knows the ties we hold so dear,
Each wish of thine and mine,
The love, made purer, stronger still
By his great love divine."

THE GRACE OF GOD

[This article was a reprint of that entitled, "The New Life in Christ," published in issue of March 15, 1903, which please s

LETTERS FROM AFIELD

BACK ISSUES A PRICELESS INHERITANCE

BELOVED BRETHREN IN THE ONE HOPE:—

Reading in the last WATCH TOWER the important notice and suggestion concerning the reprinting of the WATCH TOWERS from 1879 to 1918 in seven volumes, I must state here that you were reading my heart's wish, and not only mine but, if I am not much mistaken, the wish of all the children of God everywhere. How good it would be to have such a precious and priceless work in the home, a priceless inheritance for our children! Thanks and praise to the Lord for this suggestion he gave you! And according to his good will may he fulfil our hunger and thirst for it to his glory.

Therefore, please enter my name for one whole set of the seven volumes of THE WATCH TOWER for 1879-1918. May the Lord bless and help you all! With praise and thanksgiving I remain,

Your loving brother. JOS. P. SAMEK.—*New York City.*

THANK US FOR THE PRIVILEGE OF SIGNING

DEAR BRETHREN:—

We are glad to be able to enclose three petitions filled v names, and expect (D. V.) to fill up more of them. I copying them on sheets of legal cap and will send them in form later, so that the names will be more legible for your Very few people refuse to sign. Many are very emphati expressing their disapproval of religious intolerance. S say that they knew about the trouble, but are very much prised to hear that our brethren were sentenced so seve They think that it is outrageous. Some business and pr sional men say that they thank us for giving them a chan sign the petition.

May the dear Lord bless you all! And in hope that dear brethren will now be privileged to serve many convent this summer, we remain, with Christian love,

Your sisters in Christ. M. A. and A. J. GILLESPIE.—*Kan*

NEW VOLUNTEER MATTER

On March 27th the NATIONAL LABOR TRIBUNE published a special supplement containing Brother Rutherford's sermon on "THE WORLD HAS ENDED" and other interesting matter. It has been thought well to use this two-page supplement as regular volunteer matter for 1919, and we have therefore placed an order with the *Tribune* for a considerable quantity of extra copies, which are being used for filling orders from the various ecclesias. We suggest that these *Tribunes* distributed as quickly as possible, that the people may h this comforting message from the Lord's great proph This issue of the *Tribune* has, of course, the same right circulation as any other issue of that paper or of any o newspaper, thus eliminating all local restrictions which m apply to advertisements, hand bills, etc.

SHALL BACK TOWERS BE REPUBLISHED?

The thousand or more friends who have thus far written us in response to the suggestion in March 15th issue concerning the republishing of all the TOWERS for the past forty years in book form, manifest great enthusiasm over the proposition. Some have said that they would gladly take more than one set, as they indeed consider these a priceless legacy for posterity and expect to so use them. While we are equally anxious to serve the friends by having these back numbers republished as heretofore outlined, nevertheless we regret to advise that up to the moment of going to press with this issue we have not yet received a sufficient number of orders to justify undertaking it. The typesetting and plates alone will cost upwards of $40,000, besides the cost of paper, printing, binding, shipping, etc. It is obviously impossible, therefore, to publish these back issues in book form unless the demand warrants an edition of at least five thousand sets. We merely informing you of the exact situation, and now i for our readers to decide whether we shall or shall not pro with the publication of this "priceless treasure." As previ ly announced, the full set will comprise seven volumes about 1000 pages each, same size pages as the present WA TOWER, and will contain all the TOWERS throughout the tire harvest period, together with a complete alphabet index which will refer instantly to every article, on what subject, from the pen of our beloved Pastor, back to the 1879, when THE WATCH TOWER began to be published. price quoted is $12 for the complete set of seven volu charges collect, contingent on a sufficient number of or to justify a fair-sized edition. What is your pleasure, brethren? *

ONLY THREE NUMBERS NOW MISSING

We find our file of old TOWERS is now practically complete, but we are still missing the following three issues, namely; the month of April, 1880; also January and March of the year 1881. We have confidence that some of the dear friends possess these old issues. We therefore request that our oldest readers look amongst their files, and if they have or all the aforementioned issues we would very much preciate the loan of same, that we may make copies of t thereby making our file complete from the beginning. will be returned to you after they have served their purp

VOL. XL PITTSBURGH, PA., MAY 1, 1919 N

VIEWS FROM THE WATCH TOWER

ANOINTING THE FALSE PROPHET

As far back as 1880 Brother Russell, through the columns of THE WATCH TOWER, clearly interpreted the "ten-horned beast," the "two-horned beast" and the "image of the beast" mentioned in Revelation 13th chapter and elsewhere. He showed that in symbolic language a "beast" represents a government—not a purely civil government, but one having an ecclesiastical tinge; as for instance the "beasts" of Daniel's vision, which are known to represent respectively the governments of Babylonia, Medo-Persia, Grecia and Rome. (Daniel 2:37-44) The ten-horned beast of Revelation was interpreted by Brother Russell as representing the Papal government, which for a time ruled over all Europe—the politico-ecclesiastical Holy Roman Empire. Papacy still claims to have the right or authority to rule all nations as the representative or vice-gerent of Christ, as shown by its Catechism. Question No. 120 reads as follows:

"Q. Why did Christ found the Church?

A. Christ founded the Church to teach, govern, sanctify and save all men."

Preceding questions show that by "the Church" is meant the Roman Catholic Church, of which "the Pope, the Bishop of Rome, is the visible head." This edition of the Catechism before us is copyrighted 1885 and 1898, and bears the following endorsement: "This Catechism ordered by the Third P ary Council of Baltimore, having been diligently compiled examined, is hereby approved.—James Gibbons, Archbisho Baltimore, Apostolic Delegate."

We also quote from Father Phelan, of St. Louis, as lished in the *Western Watchman* of June 27, 1913:

"Tell us we are Catholics first and Americans or Eng men afterwards; of course we are. Tell us, in the co between the church and the civil government we take the of the Church; of course we do. . . . Why is it that the has such tremendous power? Why, the Pope is the rule the world. All the emperors, all the kings, all the pri all the presidents of the world are as these altar-boy mine. The Pope is the ruler of the world."

This very modern assumption of political authority the part of Papacy is in close alignment with the Encyc of Pope Leo XIII., issued on November 1st, 1885, in whic said: "All Catholics must make themselves felt as a elements in daily political life in the countries where live. They must penetrate, wherever possible, in the ad istration of civil affairs."

* [Resumption of this paragraph in this form, interrupted Aug 1918.]

THE TWO-HORNED BEAST AND THE IMAGE

fter identifying the ten-horned beast as Papal Rome, her Russell explained that the two-horned beast of Revela- 13 represented the church-nation of Great Britain and nd; for it also is a government which combines ecclesi- ism with civil power. The bishops of the church have in the British parliament, and the king is officially gnized as the head of the church as well as of the nation. n 1846 A. D. the other Protestant denominations leagued ther for the obvious reason of giving themselves more ity and authority. This league was called "The Evangel- Alliance," but for about 70 years it has been merely an e—lifeless, having no power. The Revelator, however, eates that this lifeless image would receive vitality or r in the end of the Gospel age, sometime between the out- ing of the sixth and seventh plagues, and that its name ld then be changed to that of "false prophet." We have this fulfilled. The vitalizing breath has already entered the image, and it has already manifested its newly gained ority. But, like the new-born babe, it waxes stronger as goes on.

he Revelator shows that the vitalizing of the image was ome from the two-horned beast. A few years ago the copal Church became friendly toward the Church Federa- movement, and even permitted ministers of other de- inations to enter its pulpits. Commenting upon this, in WATCH TOWER of November 15, 1913, Brother Russell :

Perhaps this recognition of the image is all the vitaliza- the image needs, but we are inclined to expect more. years the Episcopalians have proffered re-ordination to ministers of the different denominations represented in Evangelical Alliance, and they still proffer it. We have inclined to expect that the ministers would finally con- the point and accept a re-ordination at the hands of an copal bishop."

MINISTERS SEEK EPISCOPAL RE-ORDINATION

Early last year certain Protestant ministers of the Evan- al Alliance, notably the leaders of the Congregational mination, made overtures to the Episcopal House of ops then in session in New York City. Since then the ement has taken definite form; and now comes the report twelve leading bishops and high churchmen of the Epis- l denomination and nine leading lights of the Congrega- al church have jointly formulated a canon to be pre- ed at the triennial session of the General Convention of Episcopal Church, to be held in Detroit this summer. canon contains a series of "proposals for an approach rd unity," which have been agreed upon by the Episco- bishops and the non-Episcopal ministers, the principal ire of which is that ordained clergymen of the Evangelical ince shall receive, in addition to the present ordination at hands of an Episcopal bishop, and yet remain ministers in standing with their own respective denominations. The ificance of this revolutionary procedure is further empha- l, following, as it does, on the heels of the mission of the e Episcopal bishops to the Pope of Rome in behalf of ch unity, as commented upon in our last issue.

he canon on which the Episcopal and non-Episcopal min- s have agreed, reads in part as follows:

In conferring or in accepting such ordination [Episcopal] ier the bishop ordaining nor the minister ordained should nderstood to impugn thereby the efficacy of the minister's ious ministry. . . . A minister so ordained may officiate diocese or missionary district of this church [Episcopal] licensed by the ecclesiastical authority thereof, but he not become the rector or minister of any parish or con- ation of this church [Episcopal]."

he conditions upon which any member of the Evangelical ince may obtain re-ordination at the hands of an Epis- l bishop are outlined in the canon as follows:

At the time of his ordination the person to be ordained subscribe and make in the presence of the bishop a ration that he believes the Holy Scriptures to be the d of God; . . . . that in the ministry of baptism he will ilingly baptize with water in the name of the Father and Son and Holy Ghost; and that in the celebration of the Communion he will invariably use elements of bread wine, and will include in the service the words and acts ur Lord in the institution of the sacrament, the Lord's er and the Apostles' or the Nicene Creed as the symbol of faith of the holy Catholic Church: that when thereto ed by the bishop of the church [Episcopal] having juris- on in the place where he lives, he will, unless unavoidably ented, meet with such bishop for communion and for sel and co-operation; and that he shall hold himself answerable to the bishop of this church [Episcopal] having jurisdiction in the place where he lives; or if there be no such bishop, to the presiding bishop of this church [Episcopal]."

The Congregationalists are not alone in making overtures for Episcopal re-ordination, and the bishops of the Church of England proffer it with no less enthusiasm than do their brethren of America and elsewhere. We quote the following London dispatch as published in the Philadelphia *Public Ledger* of March 27, 1919:

"Definite proposals for a union of the Wesleyan Methodist Church with the Church of England are made by the Right Rev. Dr. Arthur F. W. Ingram, Bishop of London. The bishop suggests that Anglicans and Wesleyans should unite, because, he says, 'No religious body was ever closer to the church than the Wesleyans.' Under this plan, bishops would be present at the ordinations of the Wesleyan Methodist Church, which would become an order within the Church of England, but would retain its own practices. Wesleyan pastors would, if they preferred, be ordained by their own bishops. When the principle of union is established, the Bishop of London would favor an exchange of pulpits."

EPISCOPAL ASKS CATHOLIC TO FILL PULPIT

Bishop David H. Greer, of the New York Diocese of the church unity has asked that a Roman Catholic priest be permitted to conduct one of the Holy Week services in the Cathedral of St. John the Divine. Thus the Episcopal church acts as "mediator" between the beast and the enlivened image, proffering to each a friendly hand.

We quote from the N. Y. *Tribune* of March 31:

"I would gladly welcome a Catholic to take one of these services in the Cathedral," said Bishop Greer. "I feel friendly toward all the orthodox denominations, and believe that broad and generous sympathy should prevail throughout the church. I don't believe in breaking down the barriers of the church, but neither do I believe that they should be so high that you can't get them down or climb over them."

When asked if the unity program would not tend to destroy the individuality of the various Protestant churches, and give a certain precedent to the Episcopal Church, Bishop Greer is reported to have replied: "Certainly not. None of the churches would lose its individuality. Precedents would be given to the episcopate—not to the Episcopal Church. It would mean the universal recognition of a historic order dating back to apostolic times."

All this is in fulfillment of the teachings of the Laodicean servant, Pastor Russell, who foretold from the Scriptures more than thirty-five years ago the course which all denominations, including the Episcopal and Catholic churches, would take in the end of this age. We quote further from his statement in THE WATCH TOWER of November 15th, 1913:

"According to the old, but erroneous thought handed down for centuries, the bishops of the Church of England and of the Church of Rome are 'Apostolic Bishops,' or successors to the Apostles, according to the old theory of Apostolic Succession. According to that same theory, no one on earth has one particle of right to teach and to preach except as those 'Apostolic Bishops' shall grant their permission by laying on their hands. According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians, and all such, are preaching without authority. When they talk about ordination they merely mean that each sect ordains its own ministers. The Evangelical Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The federation is building upon this general recognition of 'orthodoxy,' and is about to be given life, virility, power, dignity, by something which the Church of England will do for them which will recognize their ordination as ministers.

"We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us, and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon his forehead or upon the hand.—Revelation 13:15-17."

RELIGIONISTS' PROBLEMS INTENSIFYING

An outstanding problem of "Church Christians" has always been, how to raise more money. Their perplexities are not decreasing as the days go by. Following we quote a few extracts from a booklet "The Financial Resources of Methodism," published recently by the Joint Centenary Committee of the Methodist Episcopal Church and the Methodist Episcopal Church, South. This booklet is an appeal for money, an artful, an efficient, a business-like appeal, but the same in substance as the old-time passing of the hat.

"The most impressive thing about the Centenary is the size of it. Eighty millions for missions looks like a staggering task to a church that has never thought of missions except in nickels and dimes and pennies. This is a day of big things.

* * * * *

"A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of $25 a year for the current expenses of his local church and $10 a year for world benevolences. The Centenary, or some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

"Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, n than nine hundred were not giving so much as a penny to the world outside of their own community.

"In the light of such facts, what is the use of singing, all is on the altar, I am waiting for the fire'? The trut that after nineteen hundred years the program of Jesus not been taken seriously by His followers. It is sim mockery to talk of consecration to God in the face of su record. The church must either give up its little 'Me and son John' policy and settle to a task commensurate with commission and its resources, or quit as a world force shrivel to the level of a second-class enterprise.

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"It is not a matter of wealth, but of willingness, u which the success of the Centenary depends. We have former; it is the latter that we lack and must create."

THE HARVEST ENDED—WHAT SHALL FOLLOW?

"Wait patiently, therefore, brethren, till the coming of the Lord. Behold, the husbandman expects the precious fruit of earth, waiting patiently for it, till he receive the early and the latter harvest."—James 5:7, Diaglott.

Without doubt the most crucial testing time is now upon the church. The temptations are subtle. We believe the work of harvesting the members of the kingdom class is done, yet there is much to be accomplished before complete glorification of this class. The Scriptures clearly show that tests must follow. "Having done all, stand"; and while standing, remember that "judgment must begin at the house of God." It has begun. Judgment must shortly follow upon the great company, upon nominal Christendom, and upon the world.

The tests now upon the church may be divided primarily as follows: (1) Tests of loyalty to the Lord at the cost of reputation, liberty, and even life itself; (2) cheerful endurance of such trying experiences as our Father may permit to come; and (3) tests of love for God and the Lord Jesus, love for the brethren, and pity, compassionate love for all the poor groaning creation. And without doubt these tests are primarily for a threefold purpose, to wit: (a) of affording the privilege to the remaining members of the body to fill up that which is left behind of the sufferings of Christ (Philippians 1:29; Colossians 1:24); (b) to give a practical demonstration of the required cheerful endurance (Hebrews 10:36, 37); and (c) to perfect the royal priesthood that all the members thereof may in truth be sympathetic, and thus qualified to deal properly with the people during the incoming age.

GLORIFICATION OF THE CHURCH

While these are primarily trials upon the saints, the Scriptures clearly show that there is to come a fiery, destructive trial upon Christendom, particularly and peculiarly affecting the members thereof who have professed to love and serve the Lord, but who in truth and in fact have both by word and conduct, denied him. These fiery experiences will utterly destroy all ecclesiastical self-conceit, pride, ambition, arrogance, intolerance and persecution, and rid the earth of all the God-dishonoring systems which for past centuries have oppressed men under the guise and in the name of religion. The evidences are cumulative that the dread hour for Babylon is at hand, and it is with eagerness that the fully consecrated are standing, watching and waiting for the happening of these events, which are so closely connected with their own complete deliverance. St. James seems to have had this very time in mind, particularly when he wrote chapter five of his epistle to the church. Come now, let us consider together his words of inspired wisdom.

To profit by the examination of any Scripture it must be determined who is speaking (or writing) and to whom the message is addressed. The opening words of the epistle show that it is James the bond-servant of God and of the Lord Jesus Christ who is writing. It is not probable that he would have addressed his message to the world; for Jehovah deals with the world only through the Mediator of the New Covenant. We therefore conclude that he is addressing those who claim to be pupils and followers of the Lord Jesus. He says: "To the twelve tribes which are scattered over the world" (Weymouth), meaning, as we understand it, the church as a whole, including the faithful and the unfaithful. The first part of chapter five we believe to be addressed to the unfaithful stewards. "Church" is often used as a generic term applying to the nominal as well as to the true church. (Z '16-345) The great Master definitely pointed out (Matthew 13:24-30) that the church nominal throughout the age would contain both the true and the false—the wheat and the tares—and that in the time of the harvest at the end of the age he would send forth his messengers to gather the tares and bind them in bundles for destruction and to gather the wheat into his barn. Both classes seem to be addressed this epistle of St. James.

THE "DOOR" NOW CLOSED

As heretofore definitely set forth in THE WATCH TOW the harvest of the wheat class covered a period of forty yea that it had its beginning in 1878 with the resurrection of sleeping saints; that thereafter the messengers under direction of the Chief Reaper went forth with the sickle truth to gather the saints together who had made a cove by sacrifice; that the forty-year period would end, and end, in the Spring of 1918. We believe it is now a true ing that the harvest of the kingdom class is an accomplis fact, that all such are duly sealed and that the door is clo (Z '19-108) In the Spring of 1918, in God's due time, active work of the harvest was suddenly halted and the l looked-for persecution began. The Catholic and Protes systems claim to be the church, and in these organizat there are doubtless many consecrated ones who, fearing pe cutions, do not obey the voice from heaven and "come o (Revelation 18:4) The leaders and mighty men of the tems have coerced the fearful ones to remain within t goatfolds, and there they will remain until released in great tribulation.

St. James opens the fifth chapter of his epistle with phrase, "Go to now, ye rich men." To whom are these w addressed? Manifestly to those who are opposed to the k dom of righteousness—the kingdom of the Lord Jesus. (C Brother Russell, in Volume IV, page 392, considered the "- men" as applying to the banking interests of the w (notably Jewish bankers) but on more than one occasion remarked that something else seemed to be implied, but unable to suggest anything farther. If his admittedly pa explanation seems more satisfying to the reader than w is hereafter presented, well and good. To us it seems there may be another application, and that from the ecc astical viewpoint.

While there are some men of great material wealth id fied with the religionist systems of Christendom, and w it is true that some of these men have been instrume in the operation of schemes working to the material d ment of their fellowmen, it is still more true that there been spiritual riches entrusted to the custody of a clas mighty ones in the spiritual field who have used such to great detriment and oppression of the followers of Ch Jesus. It is not probable that the materially wealthy are men exclusively referred to. As a class such have never considered part of the church. Our thought is that the a quoted words of St. James apply specifically to the cle the leaders and mighty men of the church nominal, Catholic and Protestant, and in support thereof we cite following:

The Jewish system was an ecclesiastical system, domin and controlled by priests, scribes, pharisees, leaders mighty men. All Bible students are familiar with the Sc ural proofs that the Jewish system finds a parallel or cou part in the ecclesiastical system, particularly at the of the Gospel age. In the parable of Dives and Lazarus, "rich man" has reference to the Jewish system, particul the leaders or clergy of that system, because of their gre enlightenment and favors and corresponding responsibi Applying the parallel, the "rich man" of the church nom of the Gospel age must be the "clergy class," because of greater favors and corresponding responsibility.

ECCLESIASTICISM'S "RICH MEN"

Again, the last epochal period of the church nominal is gnated "the church in Laodicea," signifying that the el or messenger to the church at that time would be one would boldly stand for "justice for the people" and be inst those who would "lord it over," dominate and control church nominal at that time. That this has been literally illed by Brother Russell, the readers of THE WATCH TOWER well testify. And be it noted that this is the only epoch he church nominal wherein its leaders, clergy and watch- claim to be "rich and have need of nothing." They are kewarm," not taking a firm, uncompromising position for against the Lord, pretending to teach the Word of God, denying the power thereof. While claiming to be Chris- s, they reject the great ransom sacrifice and the result- blessings to mankind. They boast of their riches of knowl- e, claiming to have all the spiritual light that exists in world. They count their flocks by the millions, saying, e are rich as never before." For centuries the "Mother lot" has boasted of riches, her mighty ones claiming the right to interpret the Word of God; but in the Laodicean ch the clergy of the daughter systems have joined her in boasting (Revelation 17:4-6) and in the systematic op- ssion of the laborers in the harvest field.

Further describing them St. James says: "Your [claimed] nes are corrupted and your garments are moth-eaten." How these words fit the mighty men of Babylon? They fit ctly. That there are two kinds of treasure our Lord wed when he said to his hearers: "Lay not up for your- es treasures upon earth [the things cherished by human ety as now constituted—whether they be tangible things, as material wealth, or whether they be intangible things, as the emoluments, honors, and preferments of men, utation, etc.] where moth and rust doth corrupt, and re thieves break through and steal. But lay up for your- es treasures in heaven, [the things often disallowed of but owned and cherished of God—character] where neither h nor rust doth corrupt, and where thieves do not break ough nor steal."—Matthew 6:19, 20.

Opportunity was given to lay up the incorruptible, heaven- treasure, but the ecclesiastical systems, particularly the gy class, have preferred the earthly treasure. They have rned the invitation to walk humbly and faithfully in the steps of Jesus and the apostles, but have doted on great dings, costly furnishings, paid choirs, gorgeous robes, nerous followers, great drives for money and members, idits of men, political preferment, titles, sumptuous meals, and comfort. "They have grown fat, and they shine." accomplish their purpose in laying up the earthly riches "have preached falsely and have made themselves rulers the same fraudulent means," and verily they have their ard.—Isaiah 56:10, 11; Jeremiah 5:24-31.

Jesus warned against the riches which "moth and rust corrupt." To the clergy class St. James says: "Your es are corrupted and your garments are motheaten." Dr. ng renders the word corrupted as "to putrefy, to perish"; truly such riches are putrefied and are perishing. A heaten garment is one full of holes, disclosing nakedness. beautiful robe of Christ's righteousness is vitally essential ll who walk by faith with the Lord. Assuming to wear beautiful robe, the nominal clergy class has neglected precious garment, and now their covering is motheaten their nakedness is exposed, nevertheless they boast of r riches. To such the Lord Jesus says: "Thou sayest: n rich and increased with goods and have need of noth- and knowest not that thou art wretched, and miserable poor [spiritually] and blind and naked."—Revelation .

Furthermore St. James adds: "Your gold and silver is kered, and the rust of them shall be a witness against ." Canker is a corroding rust that is destructive. Now rusting of literal gold and silver would be no cause of 's pronouncing a severe judgment against men. Our ght is that these words "gold and silver" apply spirit- y to the divine truths committed into the custody of the ch—truths which the clergy by neglect and wilful mis- esentation have permitted to become obscured as by cor- ng rust. Also many persons in the churches who once ved the divine truths and entered the race for the divine pirit nature have become cankered, rusted and corroded eason of the wrongful teachings of the clergy and their roper example. Likewise the divine truths so brightly, tifully and wonderfully set forth in the Word of God, the y have permitted to become covered with the canker and of higher criticism, evolution and humanitarianism, until by reason thereof these truths are hidden from many honest minds who would have heeded the truth had they been taught.

THE REAPERS AND THE HARVEST

St. James adds that in the day of restitution "the rust of them shall be a witness against you and shall eat your flesh as it were fire." Silent but potent is the witness of the rust at this very hour.

Then declares the Lord's servant (vs. 4): "Behold the hire of the laborers who have reaped down your fields, which is of you kept by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of armies." To apply these words exclusively to the owners of literal fields of grain seems hardly permissible. Many are the farmers who own their own fields, and nowadays they pay liberal wages to those who aid in the reaping time. The courts of the land are always open to compel any defrauder to pay, and in most jurisdictions, particularly in the United States, nothing is exempt from execution to pay wages duly earned. But when we consider the words of St. James from the ecclesiastical viewpoint, the entire question is clarified. The great Master said: "The field is the world; the good seed [wheat] are the children of the kingdom; the harvest is the end of the age; and the reapers are the messengers." Again, he said that at the end of the age he would send forth his messengers to gather his elect from one end of heaven (the ecclesiastical systems) to the other. (Matthew 13:37-43) The harvest time came; and true to his promise the Lord Jesus sent forth "that faithful and wise servant" who, together with other faithful ones during the forty years of the harvest, reaped the fields. Who, during that time, claimed to be owners of the field? The clergy, the "rich men" themselves, by their conduct answer: We are possessed of all spiritual wisdom, and to us has been committed the responsibility of looking out for the spiritual welfare of the world.* No one else is ordained to preach or teach. We are the watchmen of the flock, and we alone are entitled to the fleece.

But did they engage in the reaping? No; they even denied the presence of the Master Reaper and the time of the harvest. Have the fields been reaped down, and if so by whom? Yes; by the grace of the Lord and under his guiding hand, the reaping has been done. Those completely consecrated unto death, those who counted their lives not dear unto them, the humble, meek, patient, faithful ones were privileged to do the reaping. Many of them physically weak, yet strong in the Lord, went forth from house to house, day after day, thrusting in the precious sickle of truth; while other faithful ones freely used the sickle by handing the message promiscuously to all who would receive it and others by word of mouth joyfully proclaimed the harvest message to all who had hearing ears.

DEFRAUDED OF THEIR WAGES

Were these laborers in the harvest field entitled to any hire or wage from the rulers in the ecclesiastical systems? Yes; they were, for the reason that these mighty men openly pretended to be the representatives of the Lord Jesus and to be owners of the field. Do we not read: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law"? (Romans 13:8) Jesus specifically commanded his followers to love one another even as he loved us. That would mean that each one who claims to be a Christian owes it to his brother to love, encourage, comfort and help him. The faithful laborers in the harvest field expected to receive buffetings from the world; but they were justly entitled to receive from all who professed faith in Christ the wage of encouragement, comfort and love. Had the clergy paid their hire or wage, many of their congregations would have paid the reapers a like wage.

But says St. James to these "rich men": "You have by resort to fraudulent means kept back the just wage of the reaper." And how did they this? By fraudulently representing to the Christian and other peoples of the world that the Lord's "faithful and wise servant" and his co-laborers were not ordained to preach and teach; that they were ignorant, dishonest and vicious persons, yea, even enemies to the peoples, and should be shunned and persecuted. Notwithstanding, the loyal followers of the Master pushed on with their work of reaping the fields. Often tired, weary and footsore, despised of men and persecuted, they toiled on, almost fainting. Many times when a word of loving kindness and encouragement would have helped, it was not forthcoming. The bitter tears of sorrow often burned their cheeks; and they cried aloud, and "the cries of them are entered into the ears of the Lord of heavenly armies," who bides his own time for the day of reckoning.

* It is interesting in this connection to note that the "church" claims to be "the sole repository of Truth."

Turning again to the same class of "rich men" St. James says: "Ye have lived in earthly pleasures, and been wanton even to the day of slaughter." This means that they have practised self-indulgence to the reckless and utter disregard of other Christians, continuing it even to the day of God's vengeance. God's prophet in terse language likewise describes them in Isaiah 56:10, saying, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

HERALDS OF THE KINGDOM "KILLED"

This company which the Lord calls hypocrites the Apostle charges with a grave crime, saying, "Ye have condemned and killed the just and he doth not resist you." Prior to the writing of this epistle by St. James, the clergy of the Jewish order had caused the Lord Jesus to be crucified. Moved by the same wicked designs, the prototype of the impure modern ecclesiastical harlot imprisoned and killed John the Baptist, a righteous man. John typified a class of faithful Christians who at the close of the Gospel age, because of loyalty to the Lord, are restrained of liberty and rendered useless. "Ye have condemned and killed" says St. James. The "rich men" of Babylon have persistently and unrelentingly persecuted and condemned the John class throughout the harvest time, and now they have caused some of them to be killed. "Killed" means to render inactive, helpless, or useless. These opponents could not kill the new creature; but since the flesh is the organism of the new creation while on earth, to render such useless or helpless is equivalent to killing such persons. The readers of THE WATCH TOWER are familiar with the way in which this has been done during the past few months. "And he doth not resist you." These words apply to John the Baptist, type and antitype. The work of the John class is to herald the message of the kingdom. To the extent this is prevented by the antitype of Herodias and Herod, to that extent is the antitypical John rendered helpless—killed—and that under the pretext of necessity.

THE HOUR OF RETRIBUTION NEAR

It is surely a fact that these things could not have been so clearly understood until the close of the harvest. And what may we expect to follow shortly? St. James answers: "Come now, ye rich men, weep and howl for your miseries which will soon be upon you." (Weymouth) We paraphrase the language of St. James: 'Judgment began at the house of God, and now it shall shortly come to you. You have lived selfishly, in utter disregard of the rights and welfare of the church of Christ. You have heaped up earthly riches, but these are now worthless. Your titles are empty and meaningless. The divine truths you have permitted to be covered and hid by a corroding rust. Your nakedness is apparent before God and man; you have defrauded the humble and faithful workers in the Lord's harvest; you could not feed God's people, and you have conspired to prevent others from doing so. All these things are witness against you, condemning you, and they shall eat your flesh as it were fire.'

Another prophet of Jehovah corroborates this testimony in that set forth in Ezekiel 34:3-12. In the 17th and 18th chapters of Revelation the Lord of the harvest vividly describes the fall of these evil systems, and the howling and weeping of the "rich men" thereof. The people once enlightened as to the facts and motives of the evil systems will unite to complete her destruction and "shall eat her flesh and burn her with fire" (Revelation 17:16), and her "rich merchants [arrogant clergy] shall weep and mourn" (Revelation 18:11), because the hour of retribution is at hand. Jehovah declares his determination to rise up to the prey and pour upon them his indignation (Zephaniah 3:8), and the Lord Jesus declares that this expressed indignation of Jehovah will be such as man has never before known, but it will be the last.

GREAT TEST NOW BEFORE THE CHURCH

All these things, it is declared, must transpire before the deliverance of man from the thraldom of sin, wickedness, persecution and death. St. Paul, having that fact in mind, wrote: "The whole creation groaneth and travaileth together" waiting for that time and for the manifestation of the sons of God.

The period of time elapsing between the close of the harvest of the kingdom class and the completed glorification of all the members of that class, of necessity must be a time of long-suffering and crucial testing. Babylon's complete destruction seems to be scheduled for about the same time. Let us therefore, beloved, be fortified against that time. To be forewarned means to be forearmed. Some will wonder why such prolonged suffering is permitted, and some will g weary waiting for deliverance. Let all mark the appropr ness of St. James' words (vs. 7), "Be patient therefore, b ren," which means, 'Endure cheerfully.'

As an illustration, he cites the farmer waiting for crops to mature, and adds: "Be ye also patient, stablish hearts; for the coming of the Lord draweth nigh." The "stablish" means to "turn resolutely in a certain direc and steadfastly hold that position against all oppositi This admonition for steadfastness coming from St. Jame this connection is proof conclusive that the conditions vailing during the period of waiting after the end of the vest will be such as will require the maximum degree patience and steadfastness. St. Paul corroborates this clusion, saying, "Having done all, stand"; and in orde stand, the whole armor of God will be required. The Sc ures indicate that the great test must come to the ch before Babylon's complete overthrow.

The first primary test mentioned is that of loyalty to Lord at the cost of liberty or life. The Scriptures show God approves only the loyal. Disloyalty to the Lord bec of the fear of man or of organizations could not be plea to him. Everyone begotten of the holy Spirit is commissi to preach the message of the kingdom. Ecclesiasticism not want that message given to the people. Particularly "rich men" (lordly clergy) oppose the setting up of the k dom.

The temptation may come to the Lord's people to re thus: 'If I persist in telling the truth concerning the k dom, I may offend ecclesiasticism and her agents, and consequence be deprived of liberty or life.' But the tem tion need not be embraced. Let each one ask himself question: 'Is it more profitable for me to have the appr and favor of ecclesiasticism or to have the approval of Lord? It is impossible to have both. No man can serve masters.' Let the questioner have in mind these word wisdom, "The fear of man bringeth a snare, but whoso put his trust in the Lord shall be safe." (Proverbs 29:25) alty to the Lord will always be rewarded; therefore let be the criterion for determining all such points: 'W would the Lord have me do?' And after determining G will, do it, leaving the consequences in his hands. Clearly James had in mind this test when he wrote (5:10): "T my brethren, the prophets, who have spoken in the nam of the Lord, for an example of suffering affliction an patience." That they might prove loyal and give a fait witness, mark what they endured.

"And what shall I more say? for the time would fai to tell of Gideon, and of Barak, and of Samson, and of J tha; of David, also, and Samuel, and of the prophets; through faith subdued kingdoms, wrought righteousness tained promises, stopped the mouths of lions, quenched violence of fire, escaped the edge of the sword, out of w ness were made strong, waxed valiant in fight, turned to f the armies of the aliens. Women received their dead r to life again; and others were tortured, not accepting liverance, that they might obtain a better resurrection; others had trial of cruel mockings and scourgings, yea, m over, of bonds and imprisonment; they were stoned, were sawn asunder, were tempted, were slain with the sw they wandered about in sheepskins and goatskins; b destitute, afflicted, tormented (of whom the world was worthy); they wandered in deserts and in mountains, in dens and caves of the earth. And these all, having tained a good report through faith, received not the pro God having provided some better thing for us, that they out us should not be made perfect."—Hebrews 11:32-40.

TESTS OF LOYALTY AND PATIENCE

Will God require a less degree of loyalty and faithfu on the part of the kingdom class? If you believed it the Lord's will that you persist in telling the truth, w you heed his voice or heed the bluffing voice of ecclesiastic Let the one who would have the Lord's approval read heed the words of "that wise and faithful servant," ap ing in Volume III, page 231, paragraph 2: "And probab this juncture the Elijah class, persisting in DECLARING truth to the last, will suffer violence and pass into gl Here is a test of loyalty to the Lord. It is not the pro of THE WATCH TOWER to tell any one what he shall or not do with reference to proclaiming the message. We merely suggest; and we withdraw any statement in this nal heretofore made that may have appeared to any r to be in the nature of a command. Let each one be suaded in his own mind what the Lord would have him

Patience is suggested as another primary test now on Paul says: "For ye have need of patience that after ye

ne the will of God ye might receive the promise." (He-ws 10:36) Have we done the will of God? If so, we have ne all we can do with reference to making known his king-n; and if we are prevented from doing anything further, responsibility rests upon the ones preventing us, and to Lord such must in due time render account. And having ne our full duty it is for us to stand calmly and cheerfully, l endure whatsoever experiences the Lord permits to come us. "He that endureth to the end of the same shall be ed," were the words of the Lord Jesus relating to this hour. James had the same thing in mind when he wrote (vs. : "Behold, we count them happy which endure. Ye have rd of the patience of Job, and have seen the end of the rd, that the Lord is very pitiful and of tender mercy." Did gain the Lord's approval by pandering to the coercion of an and his agents? He did not; neither can any one gain approval of the Lord by so doing. Beloved brethren, here test of faithfulness and cheerful endurance for the Truth's e. Who will stand on the Lord's side? But while so en-ing, do not swear by anything or anybody; but, says the rd's servant (James 5:12), let your yea mean yes, and r nay mean no, without change or deviation and without mplaint.

A THIRD TEST UPON THE CHURCH

Love for God and the Lord Jesus is another test now on. ye love me ye will keep my commandments" (John 15); and this means that if our love will stand the test will ascertain the will of God, and then do it, because we e him; and do it regardless of consequences. "Our God om we serve is able to deliver us."

Because God's people are made up of different characters, final test will greatly involve love for the brethren. This t is now on. Some will murmur against another and judge brother—a test of brotherly love. To those now sealed James says: "Murmur not against each other, brethren, t you be not judged; behold, the Judge is standing before doors." (Verse 9, Diaglott) To illustrate, some brethren e a bold and firm stand for the message of the Lord and fer ignominy for it, which ignominy attaches to all who identified as companions with them. (Hebrews 10:33) other murmurs against these brethren, saying, "Could not y have pursued a more moderate course, and thus shielded mselves and us from this ignominy?" St. James in sub-nce replies: 'Don't murmur against your brethren, since are not the judge. The Judge [the Lord] stands now in r presence, and he will judge. Let each one be persuaded his own mind, do what he conceives to be the Lord's will l leave the judging to the Lord.' If our love for the breth-stands the test, we must put into practice our test of last r: "Above all things have overspreading love among your-es, for love covers a multitude of defects." And again, e that loveth his brother abideth in the light, and there none occasion of stumbling in him."—1 John 2:10.

We must have perfect love for even our enemies, having ays the desire to do good unto them when the Lord is ased to grant the opportunity. Poor, blind and deluded atures! Many of them think they are doing God service persecuting the reapers who have labored in the harvest, le some are the willing tools of the "seed of the serpent" ich is maliciously bent on bruising the heel of the "seed of mise." But, beloved, remember that it was a part of our enant at consecration that we would drink of the cup which Father pours for us. Only a pure heart can fulfil the ct terms of that consecration, and its exact fulfilment is uisite to membership in the kingdom. A pure heart in-les love for even those who persecute us; but it does not an that for fear of offending or suffering we will yield to whims and dictates of our enemies. Perfect love casteth fear, and perfect love prompts its possessor to do the will God (not the will of man) and do it with a cheerful, joy-heart. (1 John 5:3) The loyal, faithful, patient, and ng child of God will have his approval. The approval of l is the only thing now worth while.

THE SUMMING UP

Summing up the words of St. James, we see that fore-wing what would come to pass, God caused his bondserv-to write to the church, to the intent that the members reof might be encouraged as they approach the dark night. other places in his Word God caused to be recorded the that there would arise wicked, persecuting ecclesiastical tems. He pictured them by the wicked women, Jezebel, rodias and Salome, while Ahab and Herod were used to ure the evil instruments that would execute the malicious geance of the systems; and he used Elijah and John the otist to picture the class of loyal Christians who would be victims of intolerance and persecution.

Apparently the Lord designed this denunciation of St. James to apply particularly to the popes, cardinals, archbishops, bishops, doctors of divinity, and the clergy as a class in general (there being exceptions of course), who as the merchants of these unfaithful systems have dealt in Babylon's merchandise and, in their own estimation at least, have grown rich thereby. He tells them in no uncertain terms of their unfaithfulness; and shows how that in disregard of the obligation to serve the Lord they have served themselves, fleecing the sheep, living at ease from the profits thereof, and have done so in wanton, reckless and utter disregard of the rights of the Lord's children; that their own garments are falling to pieces and their nakedness is exposed; that they would not enter into the kingdom and have kept others from entering; that they not only refused to aid in the harvest field, but by fraud, deceit and misrepresentation have kept back from the laborers what they would have received from other Christians; and furthermore, that they have caused many of the harvest laborers to be persecuted, molested, arrested, imprisoned and killed (rendered inactive in the Lord's work), because of faithfully telling the truth concerning the Lord's kingdom and the restitution blessings coming to the human race. Moreover, he tells these "rich men" that the divine truths which they assumed to handle they have suffered to become covered with canker and rust. All these things stand as strong witnesses against them. Wherefore, "Come now, ye rich men, weep and howl for the miseries shortly to come upon you."

WHY THE TESTING NOW?

The time has come when the Lord will reward them that fear his name and "destroy them that corrupt the earth" (Revelation 11:18); and just preceding the happening of the judgment upon the systems there will be a time of crucial testing to the church.

But why should such trying experiences come upon the church now after the harvest is closed? It is because the graduating hour has come; and the Lord, being an exact economist, is using the means at hand to determine who will pass the final examinations. He is permitting the unholy systems to go the full length of the tether, that their wickedness may come to the full, that by their own testimony they shall be condemned and at the same time their wicked, persecuting acts can be utilized to give the needed experience to his saints. God's plan must be fulfilled exactly and completely. Suffering is made a condition precedent to entering into the kingdom. "It is given to you [as a privilege] not only to believe on the Lord Jesus Christ, but to suffer for his sake." (Philippians 1:29) The Lord Jesus left behind him certain sufferings for the body members to fill up, as a privilege to the body. (Colossians 1:24) Hence the fulfilment of these requirements is one of the primary reasons for the tests now upon the church.

While it is true that the harvest work is closed, yet there is doubtless a gleaning work that will continue for a while. That is to say, some who were consecrated and in a waiting attitude may be selected to take the place of others who have fallen out of the race since the Spring of 1918. Such may yet be gathered in. But when Babylon's fall is complete, many thousands of consecrated Christians within her walls will flee out and seek the message of truth. The Scriptures clearly indicate that this satisfying portion will be given to them by some members of the kingdom class, and that great numbers of these "foolish virgins" will be gathered to the Lord.

OTHER WORK TO BE DONE

After the harvest is done the saints are particularly admonished to be patient until full deliverance is come. Patience means cheerful endurance of fiery trials, usually resulting from injustice on the part of some one. Patience is an element of character which must be possessed by the overcomer. How could we prove to the Lord or to ourselves that we can cheerfully endure hardships and fiery experiences resulting from injustice unless we be subjected to such fiery experiences? Therefore the fiery trials afford the opportunity for a practical demonstration of cheerful endurance. Hence the second reason for such experiences is apparent. But may not these experiences cause some to fall away? Undoubtedly. God knows who will be shaken and who will stand firmly. "Everything that can be shaken will be shaken." "The kingdom of heaven is at hand!"

We are now approaching the general assembly of the church of the firstborn. Full warning of the events immediately preceding that great hour is given by the Lord through St. Paul, who wrote: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom

which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:26-28) To realize the hour in which we are living means to appreciate fully the present trials of the saints.

The priesthood in glory is the priesthood after the order of Melchizedek, a priest upon his throne—the royal priesthood. It is made up of Jesus the Head and 144,000 underpriests, all the members of which must be perfected before the priesthood is finally complete. It is written of the Lord Jesus, the Head, that he was made perfect through suffering. "Though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 2:10; 5:8) The under members of the royal priesthood can be perfected in no way aside from suffering as Christians. (1 Peter 4:12-14) Some suffer from vile slander, libel, and persecution; others suffer as convicts as it were in prison; while others suffer by reason of their companionship with and love for and support of such. —Hebrews 10:33.

"PERFECTED THROUGH SUFFERING"

Even Jesus, the perfect One, passed through fiery trials and persecutions that he might be able to sympathize with the poor race of mankind. Of him it is written: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Hebrews 2:17, 18) How could one be so well qualified to sympathize with the sorrows and weaknesses and needs of those who are restrained in prison as to be there with them as one of them for a time? How could one be qualified to mete out justice tempered with mercy to those of the world during the period of reconciliation without tasting of their bitter experiences?

Ah, beloved in the Lord, when the wicked systems have perished from the earth, when all the clouds of sorrow and weeping have flown away, when the Sun of Righteousness shines forth in resplendent glory upon mankind, then we shall have a keener appreciation of the wisdom and love of God in permitting us to suffer even as malefactors for a little while. And, thanks be to God, that glad day of rejoicing is about at hand. "For yet a little while, and he that shall come will come and will not tarry." But doubts will arise in the minds of some as to whether or not these things at present experienced are evidences of the nearness of the kingdom. Some will be inclined to murmur against, find fault with and j their brothers. Some will be inclined, because of fea Babylon, to take a more moderate and compromising co and will become impatient. But to all such we say, heed to the words of the Master and his inspired serva "In patience possess ye your souls"; "he that shall en to the end, the same shall be saved" (Luke 21:19; Mat 24:13); and "Remember we call those blessed who endur James 5:11, Weymouth.

After St. Paul had endured many hardships and a term in prison, he wrote to the Philippians the sweetes all his epistles. Shall we suppose he rejoiced and gave th to God for permitting him to be imprisoned for telling truth? We surely think he did. It was in that priso Rome he wrote: "Now I would have you know, brethren, what I have gone through has turned out to the further of the good news rather than otherwise. And thus it ha come notorious among all the imperial guards, and ev where, that it is for the sake of Christ that I am a priso and the greater part of the brethren, made confident in Lord through my imprisonment, now speak of God's mes without fear, more boldly than ever" (Weymouth). He also wrote: "Rejoice in the Lord always; and again I Rejoice." And so now we can say, Thanks be to God fo of our experiences, both the bitter and the sweet! The b experiences now will greatly increase our longing for h while preparing us for that home; and sweeter beyond fondest dreams will it be when we reach there.

"We shall see and be like Jesus
By and by, by and by;
To himself he will receive us,
By and by, by and by;
Then with joy we will fulfil
All God's blessed holy will,
And adore and praise him still,
By and by, by and by.

"Yes, our tears shall all cease flowing,
By and by, by and by;
And with power we shall be showing
By and by, by and by—
All the wealth of grace divine,
All the depths of wisdom's mine,
Making truth and virtue shine,
By and by, by and by."

REPENTANCE

[This article, with the exception of the following paragraph, was a reprint of article entitled, "God's Pity for the Heat published in issue of March 15, 1911, which please see.]

A great fish captured near Miami, Fla., a few years ago, had within its stomach another fish weighing 1500 pounds. This great sea monster is still on exhibition. It has shown in various cities, and seen by thousands of peopl

FAITH: WHAT IT IS AND WHAT IT DOES

[This article was a reprint of that entitled, "The Ancient Worthies," published in issue of February 15, 1913, which please see.]

There is a lamp whose steady light
Guides the poor traveler in the night.
'Tis God's own Word! Its beaming ray
Can turn a midnight into day.

There is a storehouse of rich fare,
Supplied with plenty and to spare.
'Tis God's own Word! It spreads a feast
For every hungering, thirsting guest.

There is a chart whose tracings show
The onward course when tempests blow.
'Tis God's own Word! There, there is found
Direction for the homeward bound.

There is a tree whose leaves impart
Health to the burdened, contrite heart.
'Tis God's own Word! It cures of sin,
And makes the guilty conscience clean.

Give me this lamp to light my road;
This storehouse for my daily food;
Give me this chart for life's rough sea;
These healing leaves, this heavenly tree.

OBEDIENCE A TEST OF DISCIPLESHIP

[This article was a reprint of that entitled, "Take Heed How Ye Hear," published in issue of March 15, 1906, which please

CONCERNING THE BACK TOWERS IN BOOK FORM

Although there has been a very generous response to our notice in last issue concerning the reprinting of all the back issues of THE WATCH TOWER in book form, we have to report that to date only about 2500 sets have been ordered, whereas it will require an edition of at least 5,000 sets to make the matter worth while. We have no doubt but that most of the classes will want at least twice as many sets as they have thus far informed us of, but until they advise us accordingly we will be unable to proceed. Owing to the great bulk of matter, it will require considerable time to set it up in type and make electroplates. For this reason we suggest that every reader, immediately upon receipt of this notice, d whether he expects to order a set of these back TOWERS. sit down and drop us a post card AT ONCE, if you them. Do not send us any money as yet. Merely say, "I take a set of back TOWERS in book form if they are lished." As previously announced, the price of the whol (seven volumes), which will contain a reprint of all T articles for the past forty years, with complete index, wi $12, charges collect, provided we receive requests for at 5,000 sets.

VIEWS FROM THE WATCH TOWER

r the earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, towit, the redemption of our body."—Romans 8:19, 22, 23.

Watchers in Zion are eager for each additional evidence of fulfillment of prophecy relative to the bringing in of the ydom of our Lord. It is a self-evident fact that the whole tion is groaning and travailing in pain now under the great l they are carrying, and hoping for some deliverance from load. The desire of all men is for full liberty, happiness life everlasting. They really desire the kingdom of the d, but they do not know that his kingdom will satisfy the re of all nations. Many are the theories of men in good h advanced, each theory put forth with confidence that it bring the desire of all nations; but these are destined to ure. None but the Christian, however, can understand why schemes must fail, and the Christian makes himself exlingly unpopular in the world at this time because he tries oint out the reason why human schemes will not succeed. realizing his God-given privilege, he continues to hold h the real hope of Messiah's kingdom.

The great world-war has opened the eyes of man to the fact the old order of things has passed away and that it is e for something new. Many of the less selfish are going vard with schemes for the establishment of the new order, greater blessings may be enjoyed. Every noble thought is e commended, and everyone who is honestly seeking for the erment of his fellow-man should be treated with consid-ion; and while we sympathize fully with the desire of the ld to have relief from present burdens and to enjoy bless- of liberty, happiness and life, yet we cannot give whole-rted co-operation to their plans, because we know they are the right ones for the accomplishment of "the desire of nations." However, as we see these various schemes unfold witness in them the fulfillment of prophecy, bespeaking the r approach of the great kingdom of Messiah. To the stu- of the divine plan it is easy to understand why there are nany theories and why these are in conflict in large meas- with each other.

SATAN THE ARCH-ENEMY

The arch-enemy of mankind is Satan, and hence he seeks to art every movement toward righteousness. It has ever his purpose to keep the peoples under his control. Do-ion he has always aspired to, and since he usurped the do-ion of earth he has sought to maintain it. It is quite rea-able to conclude that he would try desperately to hold that inion. Since we have reached the end of the old order ter light has come to all people, and particularly to those are students of the divine Word. This greater light ex-s Satan, and every device looking toward righteousness s to weaken his hold upon mankind. Therefore he sees kingdom tottering and is using various deceptions to keep people still under his control. His method has always been se fraud and deception, and to inject into the human mind ights that would accomplish his purpose, whether wholly nst the interests of mankind or not. He well knows that siah's kingdom means the triumph of the "seed of prom-; hence we may expect that Satan has more or less part ll human projects. He is a wily foe, a pastmaster in poli-. He places one class against the other and controls both. incites the radicals to extreme action against the capital- and the capitalists to a radical position against the la-rs. Having been able to control mankind largely through influence of the clergy, he lines the prominent and influ-al among them up with the capitalist class. But if the ous classes of mankind would only turn to the divine Word instruction they would learn that the interest of one is the rest of all, and that Satan is the enemy of all. The gy have pretended to be teachers of the divine Word, but ng really ignored its teachings of mercy and love and be-blind guides they have led all whom they could influence the ditch. This is evidence in proof that Satan's kingdom earing the end and that the Lord's kingdom is at hand.

EARTHQUAKES, FAMINES, PESTILENCES

Answering the question propounded to him by the disci- as to what would be proof of the passing of the old order the coming in of the new, Jesus said: "Nation shall rise inst nation and kingdom against kingdom [in a general] great earthquakes [symbolically meaning revolution] in rs places, and famines and pestilences." (Luke 21:10) One not be a prophetic student to note the fulfillment of this hetic statement of the Lord. For four years the greatest of all time has ravished the nations and kingdoms of the earth, and has brought about a condition the like of which the world has never known. Moreover famines have followed in the wake of the war. The public press announces that every nation of Europe has a great food shortage, and from three hundred millions to four hundred millions of people face starvation unless America can furnish the food.

A great pestilence has swept the earth during the last twelve months. It is announced that the four years war claimed victims to the number of nine million persons, while the pestilence of influenza claimed twelve million victims in a few months, and this was not confined to the war zone, but has spread over all nations of earth. Even in the northernmost parts whole tribes of the Esquimos have perished from this dread disease.

And now the world is threatened with another pestilence called *lethargic encephalitis* or epidemic coma—frequently, though improperly called "sleeping sickness." We would not be surprised if before another year the pestilence will be greater than it was in the year past. We say this not for the purpose of discouraging anyone, but rather that we might be encouraged to see that such are the fulfillments of the prophetic utterances of the great Master, bespeaking a better day near at hand.

KINGDOM OF HEAVEN AT HAND

In view of these facts should we not expect the other part of this prophecy to be fulfilled, and if we see it in the course of fulfillment should it not strengthen our faith that the old order is ended and the new order is coming in, and that the kingdom of Heaven is at hand? Jesus, in this connection, mentioned revolution as one of the evidences. Revolutions are of two kinds: bloody, or those which result in great destruction of human life and property; and bloodless, or those which by peaceful means overturn the old order and establish a new and supposedly better order. That the latter type of revolution has been going on without general public knowledge we have strong proof by what has transpired in recent months in the State of North Dakota. Here a revolution brought about by peaceful means has fully upset the old or selfish order, and it is to be noted that while it was in process of development its opponents bitterly fought every step. *The Literary Digest* of March 29th, 1919, discussing this revolution in North Dakota says:

"Less than four years ago, when the sense of economic grievance that rankled in the hearts of North Dakota's farmers had been fanned to a flame by the refusal of the legislature to establish a state-owned terminal grain-elevator, a man named Arthur C. Townley jumped into a small, hired automobile and began by a farm-to-farm canvass the organization of the Non-Partisan League. For months the oldline politicians regarded this 'Flivver campaign' as a joke, but today they see Mr. Townley's league of farmers grown to a membership of more than 200,000 with a political organization in thirteen states, representation in the United States Congress, and completely in control of North Dakota's government. Moreover—and it is this that is attracting the attention of the whole country to the Flickertail state—before it adjourned in February, the North Dakota legislature at Bismarck enacted a series of laws which friends and foes agree are revolutionary. 'The farmers of North Dakota,' declares the Fargo *Courier-News*, a Non-Partisan League daily, 'have proved that revolution can be wrought by peaceful means, and, more than any other body of men in this world, they have taught the folly of revolution by bloodshed.' By this vindication of democracy, argues the *Courier-News*, 'North Dakota has proved its right to be designated as the most American of all the United States.' A popular assertion among the Non-Partisans, according to a Bismarck correspondent of the St. Paul *Dispatch*, is that 'it's the greatest little revolution since 1776'; and this correspondent, who seems to think that the farmers will have a disillusioned awakening from their dream of a political Utopia, at least agrees that their future is now in the hands of 'the most revolutionary political machine that ever gained complete autocratic control of legislative affairs in any state in the Union.' A Bismarck correspondent of the Boston *Herald* describes the Non-Partisan League's program as 'the most interesting, and perhaps the most important, political and social movement now visible in the United States'; and he adds that its opponents believe it to be 'a disguised campaign for state and national socialism.' The same correspondent quotes one of the League leaders as saying:

NORTH DAKOTA TAKES LEAD

"'North Dakota is the first state in the Union to profit intelligently by the lessons of the Great War and to prepare a constructive program that paves the way for the next great political and economic development in civilization, the extension of democracy into industry.

"'Consequently North Dakota will be the first state to strike its stride, long before the rest of the states, while they are still faltering through with haphazard and ineffective readjustment measures, and this program promises to make this state the most stable and contented, as well as the most prosperous, commonwealth in America.'

"But if North Dakota's adventure in government represents a revolution, remarks the Chicago *Post*, it is 'a revolution of the bourgeoisie,' because 'in no sense can the land-owning farmers, who have very definite property interests and to a limited extent are employers of labor, be considered proletarians.' What North Dakota now has is 'an agrarian dictatorship,' remarks the Boston *Globe*, which reminds us, however, that the State is '90 per cent agricultural, with no manufactures, and with only one city of 20,000 inhabitants.' In the same paper we find this illuminating comment on the situation:

"'A somewhat conservative Bostonian who often enthuses about Middle-Westerners came home the other day with a glowing story of North Dakota. 'They are Socialists out there, aren't they?' inquired a dubious friend. 'Socialists? No! No!' he replied. 'Socialists are improvident persons who are simply talkers spouting ideals. These are money-making farmers who are going ahead and doing things!'

"Conditions which place the farmers in the saddle and in complete control, adds *The Globe*, mean 'a rather emphatic revolution,' because 'North Dakota not long ago knew a railroad dictatorship, which operated not only through the transportation system organized by James J. Hill, but indirectly through a string of banks organized in every town, partly for banking and partly for politics.' Turning again to the Fargo *Courier-News*, we read:

"'No people faced a more discouraging prospect than the people of North Dakota four years ago. A great political machine was firmly established in the state; courts and legislature alike did the bidding of absentee masters; they were fortified behind a constitution that had been cunningly drawn with the one purpose of making change practically impossible. If the demand of the Bolsheviki for direct action and a class dictatorship had ever been justified, surely it would have been in North Dakota four years ago.

"'But the farmers decided to bring about their revolution through due course of law. They met obstacles enough to daunt the most indomitable. When they won the election, they found the courts against them; and always in the background was the almost insurmountable obstacle of a constitution that had been made as nearly unamendable as possible. Men less determined would have given way, as every previous reform movement in every other State has done. But not the men of North Dakota. Opposition made them only the more determined, and they would not admit defeat.'

"Ultimately the constitution was amended and all difficulties overcome. The final victory, this League organ goes on to say, 'proved that to American democracy all things are possible'; but it also proved the value of 'leadership and discipline,' for which 'credit goes to Arthur C. Townley more than to any other.' And in another issue it remarks suggestively: 'And may it not prove that the leadership for the great work of accomplishing a bloodless and peaceful revolution for America is being trained in North Dakota today?' Mr. Townley, originator and president of the League, is described by a Boston *Herald* correspondent as 'a tall, quiet man, whom not in a thousand years would any observer pick out as a leader of men.'"

EDEN NOT YET

While doubtless this revolution in North Dakota has brought about some changes for the better, it cannot ultimately succeed in the sense of producing an idealistic condition. Already much opposition is manifest against it, and factional differences are developing among its executives which will no doubt result unhappily for the movement. We quote further from *The Literary Digest* of the same date:

"In a number of North Dakota papers we still find vigorous opposition to what the Fargo *Forum* calls the Non-Partisan League's 'Socialist gang rule.' The *Forum* is insistent that much of this radical program must be submitted to the direct verdict of the people in a referendum. According to this paper, 'the fight is far from hopeless'; and it sees in the gathering of the referendum petitions an opportunity for 'the first well-organized campaign of education ever undertaken against the League propaganda'. 'Some of these measures undoubte will be referended,' says the Bismarch *Tribune*, which rema that 'sanity will come only when the farmer realizes that Edenic condition cannot be brought about by the pana proposed'. And the Grand Forks *Herald* submits these po for consideration:

"'The State of North Dakota has no experience in an the important lines of activity to which it is now commit Its officials, and the unofficial dictators who instruct the ficials in their actions, are unable to point to the experi of any other State, province, or nation in these matters un conditions like ours that such experience may be accepted safe guidance for us. And, for the financing of these en prises, all of which are purely experimental, so far as we concerned, provision has been made for the raising of fu amounting to some thirty million dollars. For such a stat Pennsylvania or New York that would not be a large with which to experiment. For North Dakota it means for every man, woman and child in the State, or $200 for average family of five.

"'Back of this system of experimentation is the n tyrannical and dictatorial spirit that has ever gained ascendancy in an American state. The Non-Partisan Lea movement is often described as a 'People's movement'. T description is false. The League is organized from the Such officers as it has had have been appointed specific in accordance with the will of its chief organizer, and policies have been formulated by him, and by him transmi to his subordinates and such of the general membership as been deemed proper from time to time, not for considerat but for immediate execution. The rule of Mr, Townley a certain section of the people of North Dakota is as a cratic as is the rule of Lenine over a certain group of pe in Russia.

"'North Dakota takes its plunge into Socialism under ditions which are not comfortable or reassuring.'"

DESTRUCTIVE REVOLUTION

Russia has experienced a different kind of revolution, cording to the public press. There has been great destruc of property and human life. Whether these reports t represent conditions or not, we are unable to judge, yet it m be quite evident that the conditions prevailing in Russia anything but idealistic. The Russian revolution overth aristocracy and overthrew ecclesiasticism because the cl were united with the aristocracy. The Scriptures clearly dicate that such conditions would prevail and that it m have been prevented had the clergy honestly sought to t the people the Lord's Word, not taking selfish sides with ei party, but pointing all to the kingdom of Messiah. But, a they have failed to do this.

The New York *Times* of March 24th, 1919, and o metropolitan papers, carry a full page advertisement by *Christian Herald* under large headlines: "Is Bolshevism C ing to America?" In the fore-ground is a hideous loo monster in the form of a man, having in one hand a da and in the other a fire brand. Under his feet are b trampled many human beings, and as he rushes through land destruction follows in his wake. This advertisemen The *Christian Herald* defines Bolshevism in these words:

"Bolshevism is not the sudden violence of passion let l —but organized violence, violence deliberately adopted as most effective way of righting social wrongs—that is the sential spirit of Bolshevism.

"Kill—burn—wipe the whole slate bare; begin civiliza over again;—that is the terrible slogan the Bolshevists passing from country to country."

This same advertisement then suggests a preventive Bolshevism, saying:

"Farsighted men and women know that there is only way to make America safe from Bolshevism.

"Rational hours, good wages, a comfortable material vironment—these things are necessary, but these things a will not do it. There are great masses of people whom t things alone will not satisfy today.

"The thing they are seeking is a new spirit of indus a spirit that will recognize and respect the personality of man, so that each man may have freedom for self-expres through his work. . . . The new relations that are deve ing between employers and workers—the constructive measures that are being worked out by big labor leaders big industrial managers. The *Christian Herald* is taking the questions that industry must solve in the light of C tianity.

"Articles by men like John Wanamaker, with his business experience and wide religious interests: Willian McAdoo, former secretary of the Treasury and Directo

roads; William B. Wilson, Secretary of Labor; Frank A. derlip, President of the National City Bank of New York; leric C. Howe, U. S. Commissioner of Immigration. These some of the means by which the Christian Herald is inter- ing Christianity as the great reconstructing force in modern istry."

HUMAN SCHEMES INADEQUATE

We have nothing to say against the great men mentioned by *Christian Herald*, but below we call attention to a prophecy ting to this time which shows that the scheme suggested he *Christian Herald* must fail. It might be suggested that ould be difficult to induce the radical element to believe that great financiers of the land are really interested in their are from a Christian standpoint. The experience in Rus- shows that it would be even more difficult to convince roletariat that the modern clergy has suddenly become so ly interested in the people's welfare from the Christian dpoint. God foretold the conditions now prevailing, and l Israel as an example. The words spoken by his prophet miah applied to Israel, and apply with greater force to inal spiritual Israel—ecclesiasticism of today, which the *istian Herald* represents.

When Jesus was on this earth he taught his followers to themselves separate from the world and to pursue the le policy of preaching Messiah's kingdom. The class for ch the *Christian Herald* stands claims to represent Christ earth and offers its interpretation of Christ as the remedy the menace that threatens the nation. In other words it departed from the teachings of the great Master. To such Lord said: "For my [professed] people have committed evils: [1] they have forsaken me, the fountain of living ers and [2] hewed them out cisterns, broken cisterns, that hold no water." (Jeremiah 2:13) The living waters are symbolic of the true message of Messiah's kingdom, ch nominal Christendom has forsaken and which the Lord ges as the first offense or evil committed, and the hewing of new cisterns symbolically meaning doctrines or new mes which they have brought forward as a substitute for siah's kingdom. Herein we see the fine hand of the Ad- ary playing his political game by overreaching those who fess to be the followers of Christ to cause them to sub- ute human device for that of the Lord, and the Scriptures l but one thing for all such schemes—failure!

CHURCHES DEMAND MONEY AND LIFE

The New York *Times* of March 22nd, 1919, carries a six mn advertisement of the Presbyterian churches of Greater York, likewise calling attention to the threatened menace Bolshevism, suggesting as a remedy the nominal church its scheme for curing human ills. Among other things ays:

"The church demands not your money or your life, but r money and your life; give them both tomorrow."

The lowly Nazarene whom they claim to follow demanded her money nor life, but invited a full consecration to him to righteousness, and obedience to his laws. Thus we that this church system has likewise fallen a victim to the e error as mentioned above in the prophecy of Jeremiah.

In every church denomination, Catholic and Protestant, to be found many good Christian people, but the course sued by many of their leaders, the clergy, has not been as to inspire confidence in their suggested remedies. Nor the class of people out of which Bolshevists are made ine one to be led by them. The Lord repeatedly states in Word that their forsaking of his plan and adopting of man- e schemes is an abomination in his sight and that their s shall not prosper; as we read: "For the pastors are be- e brutish and have not sought the Lord: therefore they l not prosper, and all their flocks shall be scattered."—miah 10:21.

Our thought is that such men as Mr. Rockefeller, Mr. Mc- o and others of that character are able to do much more l toward establishing a peaceful condition alone, than d be done with the aid of the clergy, that play double with people. The mission of the Christian is to represent ist faithfully, as his ambassador. (2 Corinthians 5:20) As assadors of Christ we cannot with impunity ignore his hod for blessing mankind and adopt a man-made scheme then expect to receive his favor.

JEWISH AND GOSPEL AGES PARALLEL

The world is face to face with a great calamity, and it is solemn duty of everyone to do what he can to alleviate suffering incident to that calamity. We find the experiences he close of the Jewish age being re-enacted now at the close he Gospel age; and it was an unfaithful clergy at that which brought the indignation of the Lord upon that people. If the clergy of today would do real good, let them walk after the Master and call upon the people to follow his teachings. Let them openly and publicly acknowledge that they have taught false doctrines contrary to the Word of God, and that they have led the people into error; let them sincerely and fully repent of their wrong-doing and humbly ask God for forgiveness, and then let them sincerely and completely withdraw from politics and all alliances with worldly systems, wholly consecrate themselves to the Lord, and henceforth teach his Word and nothing else and thereby promote peace and love among all peoples. Thus doing, their influence would be for good, and the radical element would be more inclined to listen to their advice. The Lord God will not bless the efforts of an unfaithful ministry.

THE TRUE REMEDY

Without doubt the great mass of mankind, capitalists and those who make up the ranks of labor, rich and poor, earnestly desire peace, happiness, liberty and life. The Lord has a perfect and exact remedy for them. When the perfect man was in Eden he enjoyed all these blessings. Because of his disobedience of God's law he lost them. He was sentenced to death, which sentence carried with it all the imperfections to which man has fallen heir. But God then promised to develop a seed, through which seed a blessing should come to all mankind. All nations, kindreds and peoples of earth shall be blessed with an opportunity for liberty, happiness and life everlasting. St. Paul shows us that this promised seed is Christ. (Galatians 3:27-29); that the Christ is composed of Jesus and also the members of his body. The selection of this seed began at the Jordan when Jesus consecrated himself to do the Father's special will. It was necessary for him to die and rise from the dead to provide the great ransom price which would redeem mankind from the penalties of death that fell upon Adam and his offspring. Rising from the tomb he ascended into heaven and presented the merit of that sacrifice to Jehovah in satisfaction of justice on behalf of all who should come to Jehovah throughout the Gospel age, trusting in the merit of that sacrifice.

At Pentecost the members of his body composing a part of this promised seed began to be chosen. The disciples were there begotten by the spirit of Jehovah to the divine nature, and down through the Gospel age some have been selected, here a few and there a few. Jesus taught his followers that they should await his coming, and while waiting their mission would be to preach the glad tidings to the meek and to point them to his kingdom as the only remedy for human ills. To all such he said: "When ye pray say, 'Thy kingdom come; thy will be done on earth as in heaven."

"SEASONS OF REFRESHING"

All the Lord's apostles pointed to the second coming of the Lord and mark it as a day of blessing for mankind. St. Paul referring to that time said: "God hath appointed a day in which he will judge the world in righteousness." (Acts 17:31) The Apostle Peter describes it as a time of refreshing, when restitution blessings should be offered to all mankind, which blessings God foretold through the mouth of all his holy prophets. All the prophets from Samuel to Malachi foretold the coming of that day and St. Paul distinctly informs us that all these things were written aforetime for the benefit of those who are living in the very time in which we now find ourselves. (Romans 15:4) Jesus, in his great prophecy, foretold the falling away of the clergy and the teaching of false doctrines. He foretold the troublesome condition we now see upon the earth, and then showed that his kingdom alone would bring the desired blessings to the people. The prophet said: "He will shake all nations and [then] the desire of all nations shall come." (Haggai 2:7) The shaking process is on now. War, revolution, etc., constitute the shaking "Then [at the time] Michael will stand up, the great prince that standeth for the children of thy people."—Daniel 12:1.

What a wonderful opportunity the clergy are missing by not heeding the Word of the Lord and telling the people now how they can have their desire—peace, happiness, plenty, liberty, and life everlasting. Instead of doing that, many of them engage in the persecution of humble Christians who once were members of their flock and who are striving in their feeble way to announce the incoming of Messiah's kingdom. Jesus foretold that such would be another evidence of the setting up of the new order.—Luke 21:12,13.

JEWS RETURNING TO PALESTINE

As a further evidence of the setting up of his kingdom, Jesus cited the regathering of Israel to Palestine. (Matthew 24:32-34) The prophet Jeremiah also mentioned this same thing. (Jeremiah 16:14-18) Since Palestine was wrested from the Mohammedans by Great Britain and her allies there has

been a great influx of Jews to Palestine. The Zion Commonwealth, Inc., affiliated with and controlled by The Zionists Organization of America, is forming a Jewish state in Palestine. We quote from the preamble of the constitution of the Zion Commonwealth as follows:

"We, the members and shareholders of the Zion Commonwealth, Inc., have organized and established this company for the purpose of aiding in the settlement of Jews in Palestine, and of securing for our members and their descendants rights, interests and privileges in lands occupied by the Zion Commonwealth, Inc., to the end that social justice, in harmony with the ideals of the prophets of Israel may be the corner-stone of the Jewish commonwealth in Zion."

We also quote the following item from the March issue of *The Macabbean*, a Zionist organ:

"JEWISH HEGIRA TO PALESTINE"

"News has filtered into Paris of a great Jewish migra across hundreds of miles of hostile country toward Palest A million and a half Jews, it is reported, are moving tow the Promised Land. Great caravans of men, women and dren, carrying their belongings are trekking toward the The migration it is said is being conducted in a manner sim to the exodus of the Jews from the land of Pharaoh."

"Be patient therefore brethren." The Lord is at h and daily the evidences are increasing that his kingdom is ing put in order. He foretold that Christians living in earth at this time would be put to severe tests which w try every man's work by fire as to what sort it is, testing faith, loyalty, patience and love for the brethren. "In y patience possess ye your souls." Lift up your heads and joice, for our deliverance draweth nigh!

MEMORIAL SUPPER REPORTS

Sunday evening, April 13th, after sundown, ecclesias of the I. B. S. A. in many parts of the world gathered to observe the Memorial of the antitypical Passover, which our Lord established on the eve of his death. The experiences through which the Lord's people had gone during the past year—some personally and some representatively—only served to lend additional solemnity to the occasion and to constitute encouragement that we, by the Lord's grace, are following his steps. Our steps themselves are not perfect, and cannot be so long as we have only imperfect feet with which to walk, but that they are turned in the right direction seems evident because of the world's dislike for us. "Marvel not if the world hate you; ye know that it hated me before it hated you." So comforts us our Master.

Apparently most of the Lord's dear ones with whom we in touch realize that we are now treading the most precar ground that faith was ever called upon to walk. It is b with dangers not so much from without as from within selves—dangers of fear of man on the one hand and of rash and foolhardiness on the other. The richest blessings doubtless go to those who can sing, as expressive of the desire of their hearts:

"Go, then, earthly name and treasure;
Come, reproach, and scorn, and pain;
In thy service pain is pleasure,
With thy favor loss is gain."

We append a list of all classes which have thus far ported an attendance of thirty or more:

London, Eng.	893	Worcester, Mass.	100	Watertown, N. Y.	56	Nashville, Tenn.	
Brooklyn, N. Y.	739	St. Joseph, Mo.	97	Des Moines, Ia.	55	Butler, Pa.	
Chicago, Ill. (Polish)	706	Houston, Tex.	93	Pasadena, Calif.	55	Brockton, Mass.	
Los Angeles, Calif.	620	Binghamton, N. Y.	91	Terra Haute, Ind.	55	Lincoln, Neb.	
Chicago, Ill.	605	San Diego, Calif.	90	Lewistown, Pa.	54	Tiffin, Ohio	
Pittsburgh, Pa.	540	St. Paul, Minn.	90	Norfolk, Va.	54	East Liverpool, Ohio	
Boston, Mass.	477	Richmond, Va.	90	Bay City, Mich.	54	Joplin, Mo.	
Cleveland, Ohio	417	Grand Rapids, Mich.	81	Duluth, Mich.	54	South Bend, Ind.	
Detroit, Mich.	367	Omaha, Neb.	81	Topeka, Kans.	53	Cristobal, C. Z.	
Philadelphia, Pa.	307	Edmonton, Alta.	80	Wilmington, Del.	53	Paso Robles, Calif.	
St. Louis, Mo.	295	Bridgetown, Barbados	79	Swampscott, Mass.	50	Brazil, Ind.	
Toronto, Ont.	276	Allentown, Pa.	77	Auburn, Ind.	50	East St. Louis, Ill.	
Winnipeg, Man.	271	Paterson, N. J.	76	Lima, Ohio	50	Easton, Pa.	
Vancouver, B. C.	270	Youngstown, Ohio	76	Aurora, Ill.	49	Wollaston, Mass.	
Washington, D. C.	226	Jacksonville, Fla.	76	Tulsa, Okla.	49	New Castle, Pa.	
Minneapolis, Minn.	221	Scranton, Pa.	75	Atlanta, Ga.	49	Kentville, N. S.	
Port of Spain, Trin.	214	Providence, R. I.	75	Cumberland, Md.	48	Iola, Kans.	
Baltimore, Md.	211	Reading, Pa.	72	Calmar, Alta.	47	Wilkes Barre, Pa.	
Seattle, Wash.	210	Everett, Wash.	72	Medicine Hat, Alta.	47	Kingston, N. Y.	
San Antonio, Tex.	209	Erie, Pa.	70	San Jose, Calif.	47	Newark, N. J.	
Buffalo, N. Y.	208	Sharon, Pa.	70	Wheeling, W. Va.	47	Syracuse, N. Y.	
Cincinnati, Ohio	202	Wichita, Kans.	70	Hartford, Conn.	47	Pottstown, Pa.	
Indianapolis, Ind.	201	Hamilton, Ont.	69	Buffalo, N. Y. (Italian)	46	Evansville, Ind.	
Columbus, Ohio	194	Calgary, Alta.	67	Mattoon, Ill.	45	Knoxville, Tenn.	
Denver, Colo.	172	York, Pa.	66	Passaic, N. J.	45	Jamestown, N. Y.	
Oakland, Calif.	171	Victoria, B. C.	66	Long Beach, Calif.	45	Riverside, Calif.	
Portland, Ore.	159	Rockford, Ill.	65	Niagara Falls, N. Y.	45	Tonawanda, N. Y.	
San Francisco, Calif.	157	Birmingham, Ala.	65	Lincoln, Eng.	45	Fort Wayne, Ind.	
Roseland, Ill. (Chicago)	156	New Brighton, Pa.	64	Bridgeport, Conn.	43	Burlington, Wash.	
Edinburgh, Scot.	155	Brownsville, Pa.	64	Altrincham, Eng.	43	Chatham, Ont.	
Brooklyn, N. Y. (colored)	150	Paris, France	64	Danville, Ill.	42	Boise, Ida.	
Dayton, Ohio	147	Santa Ana, Calif.	63	Fall River, Mass.	42	Waterbury, Conn.	
Spokane, Wash.	143	Rochester, N. Y.	63	Port Huron, Mich.	42	Stamford, Conn.	
Kansas City, Mo.	126	Altoona, Pa.	61	Champaign, Ill.	41	Marion, Ohio	
Oldham, Eng.	120	Jackson, Mich.	60	Canton, Ohio	41	Sioux City, Ia.	
Toledo, Ohio	120	Duquesne, Pa.	60	Linton, Ind.	41	Springfield, Ill.	
Leeds, Eng.	118	Fresno, Calif.	59	Warren, Ohio	41	Portsmouth, Ohio	
Tacoma, Wash.	116	Panama, R. P.	59	Kalamazoo, Mich.	40	Glens Falls, N. Y.	
Oklahoma City, Okla.	112	Tampa, Fla.	59	Johnstown, Pa.	40	Brandon, Man.	
Lancaster, Pa.	112	Dallas, Tex.	58	Greenock, Scot.	39	Forth Worth, Tex.	
Louisville, Ky.	107	Memphis, Tenn.	58	Sacramento, Calif.	39	Abilene, Kans.	
Milwaukee, Wis.	106	New Haven, Conn.	57	Camden, N. J.	39	New Orleans, La.	
Georgetown, B. G.	104	London, Ont.	57	Springfield, Mo.	39	Belvidere, Ill.	

THE CROSS OF CHRIST

[This article was a reprint of those entitled, "Christ Crucified," and "Consecrated But Not Crucified," published issue of August, 1887, which please see.]

LESSONS RESPECTING PRAYER

[This lesson was a reprint of that entitled, "Pray Without Ceasing and Humbly," published in the issue of August 1906, which please see.]

DETAILS CONCERNING PERSECUTIONS

Readers of THE WATCH TOWER are requested to send us a statement in detail of the arrest, persecution, ill-treatment, etc., by any agents or pretended agents of the Department of Justice in connection with or growing out of the distribution of "The Finished Mystery." Also details are requested of any ill-treatment at the hands of ambitious preachers or o fanatics. Where convenient put the matter in the form of affidavit and mail to this office, marking the envelope "Publi Department."

INTERESTING LETTERS

AN APPEAL FROM HOLLAND

AR BRETHREN IN CHRIST OUR LORD:

I have been longing all this time to write you a word of artfelt sympathy, but was detained by my utter littleness d nothingness. As I am begged to forward the enclosed let-, you will allow me to put in a word or two of simple love d thankfulness to express my feelings. I need not tell you at we (few as we are in Holland) have been living mentally th you, and have anxiously, prayerfully and trustfully folved all proceedings, knowing that not a hair falls on the rth without God's will; and that this will is almighty, allse and full of loving kindness for all his children. Most ecially is his love boundless for his chosen and "very elect" es, for those modelling and perfecting the Great Workman kes the utmost care and works it out according to his own od will, using at different times his different instruments. Yet e child of God, member of the body of Christ, at all times ows that whatsoever befalls him, he is carried on the mighty ngs of his Father's love and that all things work out good r the royal priesthood, nay, even, that it could not be obined in any other way; and under all circumstances, this th fills his heart with the peace of God that passes all underanding. "Simply trusting; that is all." How it makes men d all human difficulties dwindle; for, thank God, further no an can reach!

We in Holland feel a little lost as regards literature. We erally have none at present. We were to have Volume 1 reited, but circumstances put a stop to it before the work beIn. If there be any possibility for help, kindly think of us. it be God's will, the Photo-Drama will be shown in Holland. e rejoice greatly, but are very sorry that we have not Volume o work it up. But God's arm is not shortened, and he knows r wants.

I hope that you are well where you are. God's presence is th you everywhere; and with him all things are put in the ine light and brighten up wonderfully. As my parting eeting, I will give Psalm 23, and with it may fulness of adness and strength for all circumstances be with you.

Your aged Sister, J. KROPFF.—*Holland.*

"COME OVER TO MACEDONIA AND HELP US"

THE DIRECTORS OF THE I. B. S. A.:

A copy of Volume 5 of the STUDIES IN THE SCRIPTURES, pubhed by your highly esteemed Society, came by chance into possession lately; and having carefully examined the conits thereof, I take my pen to assure you that few such reious writings have hitherto been published, enlightening the nd of man clearly in regard to the only true God and our rd Jesus Christ, who has come to save the world from sin, d supporting the souls of men in the moral flower-bed of d. Your highly esteemed Society is worthy of hearty conatulations and of abundant blessings from above, that it may ickly spread throughout the five continents of the world all ese up-to-date volumes, published for the spiritual benefit of e whole race of man.

And I, the humble Levite of the Highest, prompted by a ire for spiritual benefit, take the greatest of pleasure in ask- you that, moved by Christian goodness, will send me by next mail all the volumes published in Greek, as well as What Say the Scriptures about Hell?" and "What Say the iptures about the Presence of Christ?" "The Tabernacle the Wilderness," and something on the three subjects of ssover, Baptism and the Sabbath of the New Creation, and er published tracts, upon the receipt of which I will mptly remit their price.

With good hope that your kind hearts will be nobly dised to send me willingly and promptly the said books, so eficial to the soul, I remain, with numberless thanks in rance to you and through you to your highly esteemed ciety.

The priest. JOHN HATZEDEMETRIOU.—*Macedonia, Greece.*

TIME CORROBORATIONS IN THE TABERNACLE?

AR BRETHREN IN THE LORD:

My heart has been recently refreshed and my faith strengthd by a careful study of the Tabernacle of the Wilderness d the vision of the Sanctuary of Ezekiel from the standpoint the Scripture symbolism of numbers and of Bible Chronology. ny tests are upon the church and more will doubtless fol-. Perhaps one of these is or will be along the line of the onology of the plan. Some fresh corroborations or conmations along this line may therefore prove very helpful enabling some to "stand" in these days of transition from first to the second phase of the time of trouble.—Matthew 21; Daniel 12:1.

About three years ago a brother in Demarara, British Guiana, pointed out that by using the sacred Pyramid cubit of 25 Pyramid inches some interesting corroborations of time-periods of the plan are apparently indicated in the posts and linen curtain around the Tabernacle court, the entire length of which is 280 cubits or 7000 inches, representing the period of time from "Paradise Lost" to "Paradise Regained." The date of the fall of Adam and Eve into sin he showed to be indicated by the post at the left hand side of the court gate. Measuring from that point, he showed the true date of the birth of the Savior to be indicated at the northwest corner post; and that the date 2874 A. D. is indicated by the post at the right hand side of the gate into the court. This led me to look for other time corroborations in the Tabernacle and also in the great Sanctuary of Ezekiel.

The Sacred Cubit

Since the corroborations herein presented are based upon the cubit of 25 inches, it may be well to present some of the reasons for believing that the true sacred cubit of the Old Testament is 25 inches in length. When one consults the various authorities on the subject of the "cubit" used by the various nations of old, he soon finds that they differ widely, even as to the length of the cubit used by the Hebrews. The reason for this is that no one has as yet discovered anything that would indicate accurately and without any question as to the lengths of the cubits of the nations of antiquity. There is one exception to this statement, for in the Great Pyramid of Egypt the cubit and lower standards of length used in the construction of the entire building are indicated accurately and plainly in several different parts. On this subject of the true length of the sacred cubit we quote from Dr. Seiss's "Miracle in Stone," page 63, as follows:

"Some have doubted whether the Jews, either before or after the Exodus, ever had any special cubit of this kind. But that they had, and that the same was a divinely given and authorized length of measure, is so clearly deducible from the Scriptures and Jewish writings in general that there ought to be no question about it. Sir Isaac Newton (1642-1727), in his 'Dissertation on the Cubits', has brought this out so conclusively as to leave but little else to be desired. That the Hebrews had a peculiar and sacred cubit wholly separate from all other cubits, and that it was the even ten-millionth part of the semi-axis of the earth, we may accept and hold on the authority of one of the greatest minds and one of the most thorough and competent investigators of such matters that has illuminated our modern times.

"And these sublime earth commensurating standards of length are precisely set forth in the Great Pyramid. Whether the practical working measure was in general the Egypto-Babylonian cubit of about 20 to 21 inches or any other makes no difference. The evidences are clear that a cubit of 25.025 of our inches was in the minds of the architects, and meant by them to be most significantly emphasized.

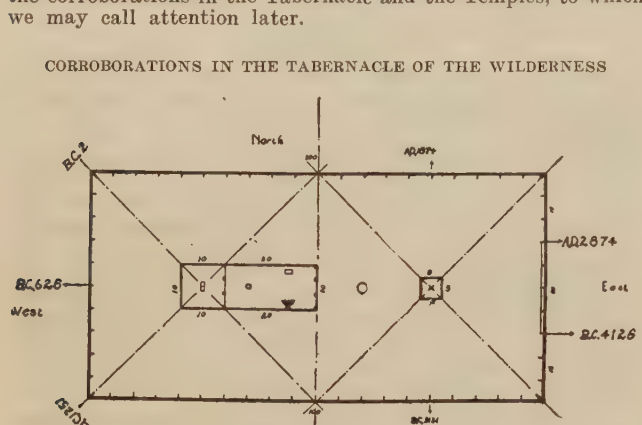
"Captain Tracy has pointed out that the Pyramid's earth-commensurated cubit is exhibited on the boss of the granite leaf [in the Ante-Chamber] divided into fives, for it is just one-fifth of its width. We have the earth-commensurated inch and cubit exhibited together five times five of the one constituting the other. This boss again is just one of these inches aside from the center of the block [of 48 in. in length] on which it is, and the distance from its center to the eastern end of that block in its groove is just one cubit of 25 of these inches. Rev. Glover re-examined this boss in 1874 and says: 'I find it most fairly confirmatory of the entire of the sacred cubit and its divisions, giving the inch elevation and the five inch span with an inch base for the side slope; on the boss itself is no indication whatever of any irregularity in its shape.'"

This cubit of 25 inches is also indicated in the lower end of the Grand Gallery. The distance from its lower north wall on the floor line to a point opposite the line of the north wall of the "well" is exactly 25 sacred or pyramid inches. Again, it is memorialized in the Queen's Chamber on its east wall. In this wall is the "niche", the middle line of which is exactly 25 of these inches to the right of the middle of this east wall. This suggests that the sacred cubit will be the standard of measurement of restored humanity after the thousand years as well as during the thousand years of restoration, even as it is now revealed to the Church, represented in the Ante-Chamber and in the Grand Gallery. As this 25 inch cubit thus exhibited in "God's Stone Witness" is the only one of which we have any accurate knowledge and since Jehovah is the architect of the Great Pyramid and therefore also of its cubit, we may safety conclude that the cubit of 25 inches is the ancient sacred cubit of the Hebrews, used by Noah in the construction of the

ark, by the architects of the Great Pyramid, by Moses in the construction of the Tabernacle, by Solomon when he built the great Temple, and by the "man of brass" when he measured the Sanctuary for Ezekiel. (Ezekiel 40:3, 4, 5) Note that he calls it "a cubit—a handbreadth longer than usual." (Leeser) See diagrams in Vol. 3, pp. 352, 371.

In the Great Pyramid an inch represents a year; also in the measurements of the Tabernacle and the Temples. To this rule, however, there are a few exceptions. In the Great Pyramid, in one instance, a cubit represents a day, the length of one side of the square base being 365¼ cubits, which is the number of days in a year; so also there are a few exceptions in the corroborations in the Tabernacle and the Temples, to which we may call attention later.

CORROBORATIONS IN THE TABERNACLE OF THE WILDERNESS



The accompanying diagrams of the Tabernacle and of God's Great Rest Day of 7000 years illustrate some of the corroborations in connection with the Tabernacle.

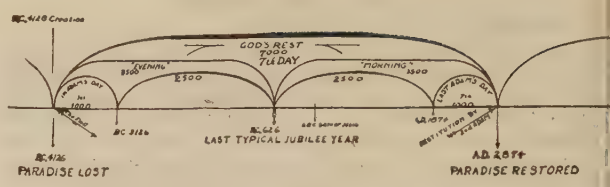
(1) *In connection with the Posts and Linen Curtain around the Court:*

The dimensions of the Tabernacle are given in the 26th and 27th chapters of Exodus. It will be seen that the entire length of the curtain around the court from one side of the gate to the other side of it is exactly 7000 inches and therefore represents the 7000 years from "Paradise Lost" to "Paradise Regained"—1000 years beyond 1874. Please note also that the date of 1874 A. D. is marked by the post on north wall which stands directly opposite the center of the brazen altar (which primarily represents the sacrifice of the Savior at his first advent), thus closely associating both advents. The date (at the southwest corner) B. C. 1251, comes within the judgeship of Jair (Judges 10:3) whose name means "Jehovah enlightens." Jair had 30 sons, all prominent men and rulers of cities, thus seeming to typify Christ and the church, who shall enlighten and judge the world in due time, when Jehovah shall restore also the earthly "judges as at the first." (Isaiah 1:26) This is right in line with the date B. C. 626 (at the middle post of the western side), which date marks the year of the last typical Jubilee and the centre of Jehovah's Rest Day. How wonderful is the symmetry of God's great plan.

(2) *In the Curtains covering the Tabernacle:*

In Exodus 26:1-3 is found the length and width of the various strips or curtains which covered the Holy and Most Holy. The entire length of the ten curtains is 280 cubits, or 7000 inches—the first five coupled together, measuring 140 cubits or 3500 inches, and the second set of five coupled together, measuring the same. Also note the width of the ten curtains is 40 cubits or 1000 inches. The curtains being hung over the Holy and Most Holy would seem to represent the plan of God as it relates to Christ and his church; and these curtain measurements being right in line with those of the curtain around the court would suggest that God's plan stands related to man who lost his original perfect home, and to whom it shall be restored at the end of 7000 years (the curtain length) through Christ and the church. This 7000 year period is divided into two equal parts of 3500 years each, as illustrated by the two sets of curtains. The work of restoration will embrace 1000 years—the curtain width.

The date of the second advent (A. D. 1874) is further corroborated by the distance from the court gate to the center of the Most Holy, which is 75 cubits or 1875 inches. This repre-



sents the exact number of years from the advent of Jesus the flesh in B. C. 2 (see Vol. II, page 54) to the Second vent of "the Lord from heaven" as a spirit being, invisible mortal eyes, in A. D. 1874—1 Corinthians 15:47.

(3) On the brazen altar of the Tabernacle: The dimensi of the brazen altar, expressed in cubits, were 5 x 5 x 3. diagonal across the top was seven cubits and the diagona each side was 5.83 cubits. Keeping in mind these dimensi the following interesting applications may be made:

30 years of the life of Jesus as a man: Sum of length breadth of the top of the altar (5 plus 5 cubits) plus perimeter (distance around) of the top (5+5+5+ equals 30 cubits, representing these years.

3½ years of his ministry and sacrifice: Distance from the ter of the top to any one of the four corners (half of is 3½ cubits. Thus we have four corroborations of t very important years of his life in cubits.

33½ years of his entire life: Sum of 30+3½ cubits, or 3 years.

1000 years of blessing for the world of mankind through sacrifice of Christ (and incidentally of the church): S of perimeter of the base of the altar (5+5+5+5) the perimeter of the top (5+5+5+5) equals 40 cubits 1000 inches—an inch for a year.

2 B. C. to 1915 A. D. This is a period of 1916 years from birth of the Savior of the world to one year after the ing of the "Times of the Gentiles", i. e., the fall of 1 the parallel of the fall of 70 A. D., when Jerusalem was stroyed by Titus and the great dispersion of the Jews gan. The year 1915 had been the year of expectation the great blessing of God to begin to come upon the w of mankind; and blessings indeed began that year, bless in disguise as a result of the world war, just 40 years a 1875 (the end of the Jubilee Cycle of 2500 years) and 10 years before 1925 when the blessings in full will c after a complete period of waiting and longing by "groaning creation".

Sum of perimeter of top of Altar (5+5+5+5) equals .....20. cu
Sum of length and breadth through center of top equals .....10. cu
Sum of 8 diagonals in 4 sides (8 x 5.83) equals 46.64 cu

Total .....76.64 cu

76.64 x 25 inches equal 1916 in., or 1916 years of the a period.

How refreshing to our minds and hearts to note a through the witness of the brazen altar of the Tabernacle through the 30 years of Jesus' life as a perfect man, through his sacrifice of 3½ years, a great blessing is to c to the poor groaning creation during a period of 1000 years

(4) In the Holy and in the Most Holy:

(a) Sum of perimeters of the vails equals 10+10+10+ or 40 cubits.

(b) Sum of length of two side-walls of the Holy eq 20+20, or 40 cubits.

(c) Sum of height of first vail (10), plus length of ing (20), plus height of second vail (10) equal cubits, or 1000 inches, in the Holy.

(d) The perimeters of the floor, the ceiling, and of of the 4 walls in the Most Holy equal 10+10+10+ or 40 cubits, or 1000 inches, each.

Thus there are four distinct measurements of 40 cubits 1000 inches, in the Holy and six in the Most Holy, each t fying to the teachings of the Bible that through those make their calling and election sure in the Holy and enter u the second vail into the Most Holy of glory, honor, and mortality, there will come a special era of blessing of years. "And they shall be priests of God and of Christ shall reign with him a thousand years."—Revelation 20:6.

Yours in the service of the Lord. E. L. DOCKEY.—*Pa*

WHO WILL GAIN THE VICTORY?

r the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chronicles 16:9.

When the words of this text were written the new creation unknown, except to Jehovah. He had made provision refor in his plan before the foundation of the world. The phets of old diligently inquired concerning this plan, but it not his due time to reveal it. The angels of heaven rched and desired to look into it, but to them also was it den. It has pleased the Lord to disclose the various fea-es of his plan from time to time to members of the new ation. "The path of the just is as the shining light, that neth more and more unto the perfect day." (Proverbs 4:18) h light comes responsibility, therefore corresponding tests trying experiences.

The words of our text were spoken by Hanani, the seer, Asa, king of Judah, neither of whom had opportunity to me members of the new creation, because they lived and l before the beginning of the church class. The words of text, however, announce a fixed principle or governing law conduct which Jehovah has arranged for the benefit of all his intelligent creatures with whom he deals. His govern-laws of conduct or principles do not change, because God nchangeable. (Malachi 3:6; James 1:17) Jehovah dealt h the people of Judah and Israel for many centuries, and d them to make types and pictures and illustrations for the efit of others who should follow after. As St. Paul puts all these things occurred to them typically and were written our admonition upon whom the ends of the ages have e.—1 Corinthians 10:11, *Diaglott.*

Clearly, then, the principle or governing law of conduct ounced in this text applies to the members of the new ation and we may read the text as words spoken directly the church. This is indeed an exceeding great and precious mise to the new creation. What does it mean to the Chris-n? It means almighty wisdom enlisted in one's behalf. It ans almighty power pledged to one's help and protection. It ans to be the object of boundless love. To the saint who lizes and appreciates the import of this promise it is a at comfort of heart.

PERILOUS TIMES

Through the Scriptures, and through the instruction the d has given the church at the hands of his "wise and hful servant," we have been again and again warned inst the times of peril which would accompany the over-ow of Satan's empire and the setting up of Messiah's king-n. During the entire period of the selection of the church saints have suffered many trials and hardships, but the d has permitted them all for a good purpose.

It was the great Master who said that in the last days the church's earthly pilgrimage the way would be fraught h many fiery trials, which would test the patient endur-e of each one to the utmost. He further said that those in patience possess their souls and cheerfully endure unto end shall be saved—such will gain the victory. "He that ureth unto the end the same shall be saved." (Matthew 13) Thus he indicated that, while the trials and experi-es would be severe, yet to those who would patiently en-e he would manifest his presence, his aid, his comfort and ngth.

OUR ENEMIES

If we inquire, Who are our enemies, the answer is, They legion. Our arch-enemy, however, is Satan the devil. In he is the great enemy of mankind. It is true that he n advocates what seems to be a righteous cause, yet his purpose is ever and always evil. He often masquerades er a robe of righteousness, which cloak hides his wicked pose. He has ever put forth error for truth, attempting to e the truth appear as though it were error and error as ugh it were truth. Many have seen the effects of his me and have looked forward to a better time, but have known the real cause nor the divine remedy. The poet s expresses it:

> "Truth forever on the scaffold;
> Wrong forever on the throne.
> But that scaffold sways the future,
> And within the dim unknown
> Stands the form of Christ the Savior,
> Keeping watch around his own."

Because wrong has so long triumphed over truth, millions e fallen in despair. They have not appreciated the cause he battle and what will be the result. But the Christian has been privileged to see and appreciate God's plan and who has watched the unfolding of it in recent years sees a reason for this conflict and sees the certain victory in it and rejoices in hope for the blessings that are coming not only to the church, but to all mankind.

Wrong is represented in Satan, the Prince of Darkness, and right is personified by Christ Jesus, the great Light that lighteth every man that cometh into the world. When Jehovah expelled Adam and Eve from Eden he spoke to Satan, who had deceived Mother Eve and caused the downfall of man, saying: "I will put enmity between thee [Satan] and the woman, between thy seed and her seed, and it shall bruise thy head and thou shalt bruise his heel." This statement of Jehovah seems plainly to indicate that until Satan's overthrow there will be constant warfare between him and his agencies and all the agencies of light employed to the glory of God and to the spreading of his Word.

GOD AN ECONOMIST

The Scriptures show that Satan uses many agencies or instruments for carrying out his purposes. He is a wily and subtle foe, and his course is calculated to deceive all, and will deceive all except the "elect". The "seed of Satan", as the Lord most clearly showed, is ecclesiasticism, led by a dishonest clergy. (John 8:44) It was so in the days when Jesus was on the earth in the flesh. It is so now when Christ is present gathering unto him his "jewels". The "seed of the woman" is the "seed of promise"—the offspring of the Abrahamic (Sarah) covenant, which is the Christ, Jesus and the church, his body. (Galatians 3:16, 29) By and through this seed God has promised to bless all the families of the earth. Before the blessing comes, however, this seed must bruise the head of the serpent, Satan. It must put wrong on the scaffold and lift the truth to its proper elevation.

God is a great economist. He causes the wrong of others to result finally to his own glory and to the good of those that love him. While he is not the author of evil he permits it, ultimately overruling the final result for good. By permitting evil he has allowed Satan to manifest the wicked depths of a totally depraved character, and has demonstrated to men and angels the baneful effects of sin. Those who have fought on the side of right and truth, who have fought valiantly and faithfully to develop a character pleasing to the Lord, and continue thus to the end of their course, have the promise of the great reward of an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

It was evident that Satan thought the promised seed which was to bruise his head was a natural seed, hence he sought to destroy everyone who seemed to him a possible seed. He caused the murder of Abel. When God had made promise to Abraham that he should have a son Satan connived at the debauchery of Abraham's wife that he might thwart God's purpose. When the promise came to David and he was anointed king, Satan vainly endeavored to destroy him. When Mary had conceived by the power of the holy spirit and was looking forward to the birth of the man-child Jesus, Satan sought to have her put to death under the terms of the Mosaic law.

SATAN AND OUR LORD

When Jesus had emerged from the wilderness after his forty days fast and Satan recognized that he was the promised seed, he sought by various means to destroy him. God thwarted all Satan's purposes, but when Jesus was crucified Satan probably thought he had accomplished his purpose. He must have been disappointed and chagrined when Jesus arose from the dead. Evidently Satan then first began to recognize the fact that the promised seed, "the seed of the woman," is the Christ, head and body. This is proven by the fact that throughout the Gospel age the adversary has endeavored by various means to destroy the church—the faithful followers of the Master.

St. Peter gave warning to the church, his words seemingly written for the very close of its earthly career: "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world". (1 Peter 5:8, 9) The Apostle emphasizes the word "sober", meaning to be calm, possessing sobriety of mind. He further calls attention to the desirability of being vigilant in our watching, and of conducting our resistance of Satan with steadfastness in the faith—"the faith once delivered to the saints." It follows that one who takes an opposite course

would be in greater danger of being overcome by the adversary.

While Satan is the arch-enemy, he has many allies; namely, the fallen angels. We have long been advised that these would exercise greater power near the end of the church's earthly career. Addressing himself especially to the church of this time St. Paul says: "Finally, my brethren, be strong in the Lord and in the power of his might. For ours is not a conflict with [mere] flesh and blood, but with despotisms and empires, the forces that govern and control this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare."—Ephesians 6:10-12, *Wey.*

The organism of the new creature this side the vail is the body of flesh which we early recognized to be an enemy of the new creature; "for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that ye cannot do the things that ye would." (Galatians 5:17) "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7:23.

OTHER ENEMIES OF THE NEW CREATURE

Another enemy of the new creature is the world—the spirit or disposition controlling those of the world with which the new creature must come in contact. The world is in darkness because under the control of the prince of this world. Darkness hates the light, and particularly hates the children of the light. Therefore, those who, either knowingly or unknowingly, are aligned with the adversary hate the followers of Jesus. "Marvel not if the world hate you; ye know that it hated me before it hated you." (John 15:18) It is not to be expected that those who are controlled by hate would conduct a warfare along honorable lines. The adversary uses such persons as instruments to war against the "seed of promise." Such put darkness for light and light for darkness, choosing to misrepresent the children of the light, even when telling the truth would better serve the purposes of the adversary.

Nor do evil spirits and the world constitute all the enemies of the new creature. Our Lord warned us that we might expect foes from among ourselves. We read: "A man's foes shall be they of his own household;" evidently meaning that those of the household of faith would find enemies therein. Such were Simon Magus and Diotrephes. St. Paul called attention to the fact that he was in peril from false brethren. All these foes are brought against the new creature, and Satan directing the warfare, attacks from many quarters. His method is frequently to inject into the mind evil thoughts, attempting to turn the Christian to a course of evil; again he often attempts so to magnify the Christian's own weaknesses before him that he will become discouraged and give up the fight. At another time he will pamper to and foster the spirit of pride, ambition, desire to be applauded by others; and by this means lead some away into the paths of error and darkness. If one does not love the truth for the truth's sake, and love it above anything of the earth, he will very likely stumble into strong delusion, that he should believe a lie.

SPEAKING PERVERSE THINGS

St. Paul called before him the elders at Ephesus and gave them special warning concerning the wiles of the adversary. "Of your own selves shall men arise speaking perverse things to draw away disciples after them." (Acts 20:30) The church had particular warning of this very thing through THE WATCH TOWER in one of the last articles written by the Laodicean messenger.—Z '16 p. 327.

Knowing well the methods of the adversary and his devices, knowing the constant effort to destroy "the seed of promise," it is to be expected that he would use every possible means to divide the Lord's sheep, to scatter them, to stir up strife among them, and divert their attention from the great prize of the high calling and put them in such a condition that they could not win it. Commenting upon this subject Brother Russell in Z '09 p. 283 said:

"We may be sure that as the Adversary specially opposed the Lord, so he marks out and specially assaults the faithful members of his body, and the greater their prominence the more severe would naturally be the attack. We are not ignorant of his devices, nor of the fact that we wrestle not against flesh and blood merely, but against wicked spirits in influential positions. Without divine assistance surely all would be led captives at his will, misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness. Our thought is that for the testing of this hour the Lord permits Satan to come very close to the tempted, so that the slightest inclination of their hearts toward evil would quickly put them in contact with the influence of the Adversary."

Bitterness and love are diametrically opposed to e other; ambition and humility are opposites. Unless love p vails there cannot be a clear vision of the truth (Colossi 2:1-3); and where the root of bitterness springs up fr any cause many may be thereby defiled. (Hebrews 12:15) T Apostle seems to indicate that where there is a lack of mility God would withdraw his protecting power; "for G resisteth the proud and giveth grace to the humble." It is for us to judge the cause of one's deflection. We can o judge from the spirit manifested as to whether or not one pursuing the truly Christian course.

Perversion means a turning from the truth, a misappl tion of the truth. Speaking perverse things means to n construe or misapply the truth. The Apostle, as above sta warned us that there would arise within the church th who would speak perverse things, drawing away disciples a them.

"STANDFAST" BIBLE STUDENTS

Our attention has been called to a pamphlet entitled "" Ship" and purporting to be a discourse by one who was merly a pilgrim in the service of the Society. For conv ence we designate this former pilgrim as "Brother H." purpose in calling attention to this is not for controversy, in the hope that we may enable some who have been distur to regain a proper equilibrium. As a pretext for turn aside, serious objection is taken to certain articles appear in THE WATCH TOWER of May 15th and June 1st, 1918. quote from said pamphlet:

"The June 1st TOWER came into my hands with the infer article [from the infernal region—Satan and his hosts] I shuddered more than ever. . . . I don't believe in intuit that belongs to Jehovah, but something came to my mind j that instant—the ship spoken of in the 27th chapter of A It came almost the day that I got TOWER No. 2, objection article No. 2."

Who injected this thought into the mind of Brother The apostle tells us that there are but two masters, the One and our Lord. Brother H. then states that he reac the conclusion that the Lord had cast off the Watch To Bible and Tract Society and THE WATCH TOWER, and ca upon everyone to leave it and go with him, declaring that s one who did not obey his call would be deprived of the glo of the kingdom. Quoting him:

"Because God has made a statement that we can't disc 'Come out of her, my people, that ye be not partakers of sins', and that pertains to the I. B. S. A. just as much a does to the nominal church, because they are doing the selfsame thing that the nominal church is doing."

THE SOCIETY THE SHIP?

Hunting for some Scriptural grounds upon which to his conclusion, the brother takes the 27th chapter of A relating the experiences of St. Paul, while being taken by as a prisoner to Rome, and attempts to make a typical ap cation of this account. He states that the ship typified represented the Watch Tower Bible and Tract Society. says: "The only reason that we apply the ship and make application we do is because it fits." Brother H. further c Matthew 14:22-24 in proof that the Society is represented a ship, saying:

"Matthew 14:22 I believe was meant by the Lord to re sent the same ship that was meant in the 27th chapter Acts, namely, the Watch Tower Bible and Tract Society, I know why Jesus constrained them to come into it."

Clearly here is a fulfillment of St. Paul's statement: your own selves shall men arise speaking perverse things draw away disciples after them." All who recognize Bro Russell as the messenger to the Laodicean church, will believe, prefer to take his interpretation as against tha any other brother in the truth; for we recognize that Lord would be more likely to direct through his speci chosen servant an interpretation of the Scriptures than would to give this direction through another. Brother R sell, in treating Matthew 14:22-24, stated that the ship resents the church as a whole, and that being true it c not represent a corporation organized for the purpose of rying on a religious work. We quote Brother Russell as lows:

"But the boat and the twelve toiling rowers, and the st and darkness of the night all picture still more perfectly experiences of the Lord's people as a whole—not the ex ences of a sectarian church, but the experiences of the true church of which the Lord is the head, the 'churc the first born whose names are written in heaven.' This church has indeed had a stormy time since parting with Lord, who ascended to the Father. The darkness came d upon them—the darkness of error and superstition; and

at Adversary, through the Antichrist and many less Antists, has aroused all through this Gospel age a great storm inst the Lord's faithful."—Z '00 pp. 185, 186; Z '01 p.

OCCASION FOR REFLECTION

This perversion or misapplication of Scripture by Brother should of itself be sufficient to enable every thoughtful stut of God's Word to see that the brother is certainly taking rrong course; and the further we examine his remarks more we are convinced that he has been overreached by ie influence other than that of the Master. For instance, n the ship in which St. Paul and the other prisoners were g conveyed to Italy stuck fast on the sand and the hinder t was broken off, he says that this represented the deuction of the Society and its being cast off by the Lord, that this occurred in the Spring of 1918.

One proof of the wrongful interpretation is that the Soy still exists and the Lord is continuing to use it to give ness to the truth. Now it follows that if the Society was ured by the ship, those in the Society or closely allied with would be pictured by the 276 souls in the ship. Brother H. es that all in the ship who escaped and afterwards got to re because they were strong swimmers represent those who, ether with himself and others, have withdrawn their allence to the Society and have designated themselves as andfast Christians." We hardly believe that any careful le student would want to agree that this interpretation is rect; for Paul, Luke and Aristarchus were the only ones on t ship who made any pretense of being Christians, and acding to Brother Russell's interpretation of this same event the others on the ship were of such a swinish disposition character that they were in no attitude to receive the mese of the truth, and for this reason St. Paul and his comions did not attempt to preach the Gospel to them. See TCH TOWER 1903, p. 175.

We quote Brother H.:

"Now comes the final thought—they all got to land. Who these all? They are the loyal standfast Bible students o are willing to go through water—anything—to get to d, and the Bible says that all got to land; so when we ke hands tonight I am going to believe that everyone of who shakes hands with me tonight is going to get to d."

These few citations indicate what perverse things have been d to draw aside several of the Lord's dear sheep, some of om, we are glad to say, have seen the error of their way and e returned to follow after the Lord. We pray that others y do likewise, if that be his holy will.

NO RULE LAID DOWN BY US

The pretext for Brother H. and a few other prominent thren taking the course they have was the publication in e WATCH TOWER of May 15th and that of June 1st, 1918, statement relative to Liberty Bonds. All of us recognize t no doctrinal question was here involved. It was a time great stress; the government was calling upon the people lend their money; many friends thought that they should it; others thought that they should not. Had the Society empted to make a fast rule that anyone should or should buy bonds then there might have been an occasion for pro-, but nothing of this nature was ever suggested. On the trary the position of the Society is clearly summed up in following quotation from May 15th WATCH TOWER above tioned:

"The Association has no power to direct members thereof h reference to buying Liberty Bonds. It certainly will and has not advised anyone to refuse to buy Liberty nds. That is an individual matter which each one must ermine for himself according to his ability. The Associa- believes in supporting the government in every way it [meaning conscientiously, of course; all Christians are -abiding] and each one should do so according to his ity and his conscience."

The June 1st, 1918, TOWER merely explains that a person uld be governed by his conscience, and that his conscience ay might preclude him from doing what tomorrow he could scientiously do after having a clearer and better underding of a subject. There was not one word in that article he effect that anyone in the Society should purchase bonds refrain from purchasing them. THE WATCH TOWER would sider that beyond its province, to tell anyone what he uld or should not do. It has never followed that policy; it is to be hoped it never will.

EDITORS NOT INFALLIBLE

The question discussed was not a vital one to Christian racter development, nor vital to one in making his calling election sure. But let us suppose for the sake of argument that it was vital, involving a vital doctrine, and that THE WATCH TOWER stated it improperly. Should then anyone arrogate to himself the authority to determine whether or not the Lord had cast off the Society as an instrument for his use because members of the editorial committee had made an erroneous statement? Suppose THE WATCH TOWER was entirely wrong on this point. Would it not have been the spirit of the Master for the other brother to call the attention of the editorial committee to the error and ask for a correction instead of pursuing the course he did? That seems to be the Apostle's direction in Galatians 6:1.

We here mention the fact that Brother Russell, who edited THE TOWER from its inception until his death, occasionally made misstatements concerning such vital doctrines as the sin offering, application of the ransom price, the covenants, the Mediator, etc., and almost each time some prominent elder withdrew and took the position that the Lord had cast off his servant, notwithstanding the Lord continued to use him.

Probably it would be better to have said nothing in THE WATCH TOWER about Liberty Bonds, probably a mistake was made; but if so we are quite sure there was no intention of wrong-doing, and we believe the Lord would overrule under such circumstances any or all mistakes to the blessing of all who are properly exercised by the experiences that come to them by reason of the mistake even as he has done in respect to the treatment of the Covenants, etc., in the past. We recall that from time to time, as shown from THE WATCH TOWER, there have been those who arose among us perverting and misapplying Scriptures or the construction of them as given in THE WATCH TOWER, and that these have usually drawn some followers after them. A good answer to all such we find in the words of Brother Russell relative to those in antagonism to certain other statements in THE TOWER which led to their withdrawal from the Society. He said in the issue for February 1st, 1909:

"To this end let it be noticed that the split is coming from those who oppose the Vow. They are not opposing an attempt to force it upon them, for no such attempt has been made. They are opposing this feature of present truth, trying to hinder others from taking the vow, forcing an issue on the subject and arousing, so far as their influence goes, an evil, malicious spirit antagonistic to the Vow and the channel through which it came. To this end circulars are being printed and scattered abroad to prejudice and poison the minds of all who will come under the influence. As there are but two masters, which are these serving? Our question is not, Which do they say they are serving, nor Which do they think they are serving? We say to God's people, Judge for yourselves what sort of spirit is this which is seeking to cause division amongst the followers of Christ, and that is willing to hint all manner of evil and to surmise and to backbite. We do not believe this is the spirit of Christ. By their fruits ye shall know them. . . . We are firmly convinced that they are serving the cause of the Adversary—ignorantly. We are sorry for them; we pray for them."

HOUR OF TEMPTATION HERE

Truly the great hour of temptation is upon the church. Who shall be able to stand? (Malachi 3:2, 3) The Scriptures tell us that the angel of the Lord encampeth around about them that reverence him, for their deliverance or protection. They intimate also that Satan and the fallen angels are very desirous of invading our hearts and minds and bodies with evil suggestions. To a greater or lesser extent we must surely believe that divine providence, through the human will, has raised a considerable barrier for the protection of the natural man from evil spirits. Otherwise, surely through evil promptings and oppositions, the world, centuries since, would have gone mad.

We may be sure, however, that as the adversary especially opposed the Lord, so he marks out and specially assaults the members of the body, and the greater their prominence the more severe would naturally be the attack. Without divine assistance surely all would be made captive at his will—misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness. Seeing, then, that we are encompassed about by such a great host of enemies; towit, Satan, the evil spirits, our own imperfect flesh, the spirit of the world and other evil instruments, and observing our own imperfections and weaknesses; we cry unto the Lord: How shall we ever be able to overcome our adversaries and gain the victory that will admit us to thy glorious presence? We at once realize our own insufficiency and sweetly comes to us the comfort of our text, 'I will make myself strong in your behalf,' and we know that if the Lord be for us none can prevail against us.

CONDITIONS OF HELP

The Lord does not say he will manifest this strength in our behalf unconditionally, but he does say he will show himself strong in behalf of them whose hearts are perfect toward him. Had he stated that his strength would be manifested for us only provided we could speak and write properly and without mistakes, then all of us would fail. Had the condition been that our conduct must be perfect, or even our thoughts perfect, again we would fail. The condition he does require for all who will be able to stand in this hour of fiery testing is that such must have a pure, perfect heart. Thus realizing, we cry: "Create within me a clean heart, O God, and renew a right spirit within me." (Psalm 51:10) The heart is the seat of the affections. To have a pure heart means to have a pure, holy desire and intention to do the Father's will, a sincere desire to be led by him through our Master. It finds expression in the words, "I delight to do thy will, O my God; yea, thy law is written within my heart": (Psalm 40:8) The poet has beautifully expressed it:

"If clearer vision thou impart,
Grateful and glad my soul shall be;
But, oh, to have a purer heart
Is more to me, is more to me."

When we come to the Lord and offer ourselves in full consecration, having been accepted by him and adopted as a son, he says to us, "My son, give me thine heart." (Proverbs 23:26) When we give him our hearts, we give him all. We set our affections on things pertaining to the heavenly kingdom and not on things of the earth. This means an unreserved, an unconditional giving to our heavenly Father our undivided love. It means we have adopted the words of the Master: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind." At the hour of coming to the Lord the heart is not perfect. It requires time for this. Jesus said: "Sanctify them through thy truth; thy Word is truth." It means, then, that the new creature must grow in knowledge and in appreciation of the divine character and plan, and it means that this growth shall increase his love for the Father. A perfect heart means a pure heart toward God and the Lord Jesus, toward the brethren, toward the world, including our enemies. It means that if we love God we shall know him. We cannot love him without knowing him. It means that we shall prize his love and approval above the love and approval of any other.

A MISNOMER

The name taken by Brother H. and those who follow after him, seems to be inconsistent. Their position is that the Lord has forsaken the Society; that the Society is broken up, and that only those who flee from it and make desperate efforts to reach the land can reach the kingdom at all. And yet they designate themselves as "Standfast Bible Students," seemingly a misnomer. That a misguided brother has arisen and perverted some of the Scriptures is quite clear; that he has drawn away other disciples after him is also admitted; that such have abandoned the Society, for a time at least, seems to be true. The fact that St. Paul prophesied that of "your own selves men shall arise speaking perverse things to draw disciples after them" would seem of itself to indicate that that from which they turn away, the body of Christians from which they turn, are the very ones that are pleasing to the Lord.

St. Paul says: "Therefore, brethren, stand fast and hold the traditions [doctrines, instructions] which you have been taught, whether by word or our epistle." Brother H. and his followers admit that the great doctrinal truths relative to the ransom, which is the keynote of all Christian faith, the doctrines of the sin offering, the covenants and mystery, etc., are taught by the apostles and by the word of the Lord's servant to the Laodicean church, and that for more than forty years the Society has been used as the channel through which this message has been brought. And now since the Society has not deviated one jot or tittle from these great fundamental doctrines, but is still holding fast thereto, would it not seem to a reasonable mind that the one who would flee away and call to others to flee with him would be disobeying the Apostles' injunction last above quoted? As to whether or not the Lord has abandoned the Society, would it not be well to leave that judgment to the Lord himself?

OUR GOAL IS CHRIST

The only thing worth while is the kingdom. Having enlisted under the banner of our King, our chief purpose is to be victors in the fight and have his approval and be received into the kingdom. Everything else is in comparison unworthy of consideration. Knowing that this is the Christian's goal, the chief purpose of the enemy is to prevent him from bein victor and being forever with the Lord Jesus Christ in gl Through the Revelator the great Master tells us that the ing experiences of the church will mark a deadly conflict tween the Lamb and the Beast, and that the Lamb wil victorious, and that in this great victory there will be him certain ones; namely, the called, chosen and faith Beast symbolizes governing power exercised over the pe in a beastly manner. The Beast of Revelation 17:11 me the dominant ecclesiastical systems exercising, directly or directly, persecuting power under the semblance of legal thority and using that power to restrain, persecute, impr or kill those who are the true followers of Christ as pros tive members of his body—the "seed of promise."

That this conflict has been on for some time and is on, is quite clear; and since this is one of the instruments by the adversary in his attempt to destroy the seed of pron we may expect him to employ every means or device to aside those who are running for the prize. By suggesting the mind certain thoughts, he opens the way to accomplish desired end. Let us remember that the mind is the bat ground, and that "the heart" is merely an expression refer to that portion of the mind having to do with the affecti

BITTERNESS, PRIDE, AMBITION, FEAR

The Scriptures show that several things are used by adversary as hindrances which, if yielded to by the runner the race course, will prove to be of gravest danger unless covery and speedy victory is had. These instruments are: terness of heart, pride, ambition, and fear. Anyone wh overcome by any of these hindrances cannot be with the L in his final victory over Satan and his emissaries. The creature has no cause to fear if he abides close to the L The promise of our text is that the strength of the Lord be manifested in his behalf. What then could men or dem or the adversary or anyone else do unto him if the Lo power is engaged in his behalf? One who permits fear to h a dwelling place in his heart will be led to take a compro ing position with regard to the Lord and his service.

Such a position would show a degree of unfaithfulness the Lord and would also show a lack of purity of heart, he would deprive such a one of the benefit of the Lord's stren in the hour of great need. For the one who holds to promises and trusts implicitly in the Lord there is no o sion for fear, "For ye have not received the spirit of be age again to fear, but ye have received the spirit of adopt whereby ye cry Abba, Father." (Romans 8:15) Here Apostle shows a complete and abiding confidence in the L And as for such, none can separate them from the L (Romans 8:35-39) He who has a pure heart will not f "There is no fear in love, but perfect love casteth out fe because fear hath torment. He that feareth is not made fect in love."—1 John 4:18.

Pride and selfish ambition are an abomination, and he permits them to have an indwelling in his heart could not h the pure heart required to guarantee that the strength of Lord be used in his behalf in time of stress. Where ther pride and ambition one's consecration vow unto the Lor largely forgotten and the soul is lifted up unto vanity.

Bitterness of heart from any cause drives out love, without unfeigned love there can be no purity of heart. "Lo ing diligently, lest any man fail of the grace of God; any root of bitterness springing up trouble you, and ther many be defiled." Compare also Hebrews 12:14, 15; Co sians 2:1-3, *Diaglott*.

CLEAN HANDS AND PURE HEARTS

The question asked by the Psalmist, clearly in behalf the church, seems here appropriate: "Who shall ascend the hill of the Lord, and who shall stand in his holy pla He that hath clean hands and a pure heart, who hath lifted up his soul unto vanity, nor sworn deceitfully. He s receive the blessing of the Lord and righteousness from God of his salvation." (Psalm 24:3-5) Without a pure h no one can have clean hands. And he who lifts up his to vanity, that is, lacks meekness, humility and aspires to greater and wiser in the eyes of others, he who has sworn ceitfully, who has made a consecration to be fully submis to the Lord and then abandons it, such cannot have a p heart. The test of a pure heart, therefore, is a test of per love; and perfect love toward God means a joyful submis to his holy will. There can be no division of our highest between God and any creature. Our love for him must be preme. It must be such that will enable us to strive ab all things else to please him. Such love will prompt us to d to do anything in his service which we recognize to be acc ing to his holy will. It means that where opportunity for

is open, there will we delight to go at any cost. It means we would be anxious to glorify his name at all times to remain steadfastly devoted to him and his Word at all of honor, fame, reputation or of life itself. For this es our love of God if we keep his commandments with a us heart.

OTHER TESTS

n order to maintain this purity of heart we must love the ıren, because that is the commandment to the new crea- "This is my commandment, That ye love one another as ıve loved you." (John 15:12) This purity of heart to- l the brethren will mean sacrifice of ourselves in their be- It will mean rendering justice to the brethren. It will ı watching for opportunities to do them good, and shun- everything that would have a tendency to do them evil. ing ye have purified your souls in obeying the truth ugh the spirit unto unfeigned love of the brethren, see that ›ve one another with a pure heart fervently."

f we fail in this test of intense love for the brethren to extent of gladly laying down our lives for them, then we in our purity of heart toward God. "Hereby perceive we love of God, because Christ laid down his life for us; we ought also to lay down our lives for the brethren." "My e children, let us not love in word, neither in tongue, but eed and in truth." "But whoso keepeth his Word, in him ıe love of God perfected." Hereby we know that we are ıim.

Purity of heart will prevent us from searching out the de- in the brethren and magnifying them. On the contrary, pure in heart will seek to cover the defects of his brethren the mantle of love. (I Peter 4:8) Long ago we were ıed that "one of the final and most searching tests that ld come to the church and the one under which probably of those awakened and armed will fall, will be love for brethren." (Z '99, p. 88) Again, Jesus said that in the of final tests injustice would abound, causing the love of y to wax cold. "And then shall many be offended, and shall ay one another and shall hate one another."—Matthew 24: 2.

t is easy, therefore, to see that the victory is not with wise, nor with the mighty, nor the strong, nor necessarily those who have shone forth in prominent places while in flesh; but the victory will be with those who are pure of t. In the great and final conflict now on, soon the Lamb will be completely and forever victorious over Satan and all his emissaries. The Scriptures indicate that some start in the battle having been called and chosen, and have fought valiantly for a time, then prove unfaithful. Those who stand with him in the holy place, complete victors, wearing the crown of life, will be the faithful, the loyal in heart, the true the pure in heart, those who love him and the Father supremely and who have willingly and joyfully followed the Lamb whithersoever he led them. "Keep thine heart with all diligence, for out of it are the issues of life."

THE ISSUE LIFE OR DEATH

The great question, or great issue now at stake for everyone who is fighting the good fight of faith, is the issue of life or death; and the one who gains this victory, who has the issue determined beneficially to him, will be the one who has diligently kept his own heart pure. He cannot win this fight alone, but the Lord will win it for him; for "the eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of them whose hearts are perfect toward him." This class that, with the Lamb, triumphs over the beast will be the members of the victorious High Priest, and will be used of the Lord to establish and maintain righteousness in the earth.

For six thousand years truth has been on the scaffold and wrong upon the throne. Christ Jesus at Calvary lighted the torch of truth among his followers, endowed them with his spirit, and sent them forth with the startling announcement: "Ye are the light of the world." Satan throughout the age has diligently sought to debauch the church, to inject wrongful thoughts into the minds of its members, and to poison their hearts. Satan has used many instruments, enemies of the new creation, and in the name of religion the most cruel and wicked deeds have been done against them. The Lord could have prevented this. He permitted it for a purpose. Soon now all the suffering will be over, and there will be no more opportunity to participate in it. Those who abide now patiently, cheerfully and faithfully in the Lord will be the ones to be victors, and then he will take truth off the scaffold and place it forever on the throne and the faithful will share in the work with him. These will have the oportunity, with Christ, of undoing what Satan has done and beyond that, blessing and uplifting mankind. And above all these things, in the ages to come they will be the special recipients of God's favor, for the Lord has spoken it.—Ephesians 2:7.

COMING CONVENTIONS

Throughout the war considerable restriction was encount- in one direction and another to the holding of Conventions. ecially did these restrictions affect friends residing in Can- and for a time cut them off from the services of traveling kers from this side the border. No doubt they have been exhorted and stimulated to greater faith and love by faith- Canadian brethren, and doubtless, too, all feel that the l of the Lord has been manifested in ways which would been impossible had not trying circumstances existed.

Now, however, that some measure of communication is ed up across the border we believe all will rejoice at the pect of a series of General Conventions intended to give rtunity to the majority of the friends in Western Canada the States to assemble for seasons of spiritual rest and shment. All of the General Conventions named below are cted to be addressed by Brother Rutherford and one or of the other seven brethren recently released from prison tlanta—as well as by other experienced and capable speak-

The Local Conventions listed below will be addressed by or more Pilgrim brethren and experience has often shown gatherings to be means of grace and encouragement hard- ss notable than the larger assemblies.

Probably no urging is necessary on our part; for all surely gnize the desirability of Christian fellowship and of the ourses on Scriptural doctrine and ethics. But we do re- l the friends that the most sacred thing we have on earth od's word, and that word dwells in the hearts and lives of people—"Ye are the light of the world."

GENERAL CONVENTIONS

ST. PAUL, MINN., June 18-22. A five-day General Conven- is being arranged for at the Twin Cities and the Metropolitan Opera House, St. Paul, has been engaged for all the sessions. Address H. B. Morrison, 987 Laurel Ave., St. Paul, Minn., for further details.

WINNIPEG MAN., June 19-22. Four days will be spent in Convention here. For further information address Convention Committee, 143 Donald Street.

CALGARY, ALTA., June 24-26. American friends planning to attend this gathering of the Lord's people may communicate with E. Bennett, 810 Third Ave., East.

VANCOUVER, B. C., June 28-July 1. The friends at Vancouver expect a large number of friends from the American side. Those planning to attend can secure information from S. A. Carter, 620 Seventeenth Ave., West.

Other General Conventions will, if the Lord permit, be held at SEATTLE, WASH., July 3-6; SPOKANE, WASH., July 8-10; PORTLAND, ORE., July 11-13; DENVER, COLO., July 17-20. Details in next issue.

LOCAL CONVENTIONS

BINGHAMTON, N. Y., June 27-29. There will be a convention at Binghamton on the above dates. The friends are prepared to take care of a large number of visitors, and expect a goodly attendance. Several Pilgrims and one of the released brethren will speak. Address all communications to W. M. Moore, 38 Mason Ave.

SAN ANTONIO, TEX., June 27-29. All sessions will be held in the regular meeting place, 117½ North Floris Street. For further information write to T. A. Black, 612 Avenue C.

Local Conventions in July as follows: ERIE, PA., July 3-6; LOS ANGELES, CALIF., July 4-6; ROCHESTER, N. Y., July 4-6; KALAMAZOO, MICH., July 4-6; ST. LOUIS, MO., July 4-6. Details later.

"THY SHIELD AND THY REWARD"

[This article was a reprint of that published in issue of Sept. 15, 1895, which please see.]

"THE GREATEST OF THESE IS LOVE"

JUNE 22.—1 CORINTHIANS 13.

[This article was a reprint of that published in the issue of June 1, 1909, with extracts from previous articles on same subject.]

RESPONSE TO GOD'S LOVE

JUNE 29.—PHILIPPIANS 3:7-14.

HIGH SOCIAL AND POLITICAL POSITIONS ACCOUNTED BY THE APOSTLE AS UNWORTHY TO BE RETAINED IN COMPARISON TO THE PRIVILEGE OF WINNING CHRIST AND BEING FOUND IN HIM—FELLOWSHIP IN CHRIST'S SUFFERINGS—PURSUING ALONG THE NARROW WAY—NOT ALREADY PERFECT—THE PRIZE OF THE HIGH CALLING.

"I will praise thee, O Lord my God, with my whole heart."—Psalm 86:12.

One of the things which gives interest to the writings of the Apostle Paul is the fact that they breathe forth the very spirit of the writer. There is nothing artificial about them; for the Apostle either had lived through or was in process of living through all of his own teachings on the Christian life.

His letter to the church at Philippi is unique, not merely that it was written from his Roman prison, for that was also true of some of his other epistles, but in its spirit of tender fellowship with and solicitation for the welfare of the Philippian brethren. No word of censure is anywhere noted in all the letter, but he does compliment them, perhaps most of all in that he speaks freely of the most advanced Christian experiences.—Chs. 1:21, 29; 2:3; 3:15; 4:8.

Our today's lesson begins with the statement: "But what things were gain to me, those I counted loss for Christ"—i. e. the things which I once looked upon as marks of distinction in the social and ecclesiastical world I have come to look upon as lost, and not only lost but happily so. The external privileges which Saul had had were in the nature of correct circumcision, the earliest of church rites, of membership in the most honored race on the face of the earth, and of one of the two most honored tribes of that race, of clean Hebrew blood, of scrupulous religiosity, of being a thorough-going and entirely respectable reactionary—he persecuted the church—of blamelessness in such righteousness as could be produced under the Law.

Certainly this is no mean list of advantages. No mention is here made of wealth, but many things imply that he was at least above the average in that respect, else he would hardly have had all the advantages of schooling under Gamaliel which he did have. Considerable color is lent to this view by the hope of Felix, that money would be given him by Paul for his release from the prison at Cæsarea.—Acts 24:26.

LOSS AND GAIN IN CHRIST

Even after a review of the things which Christ had cost him the Apostle felt that he was happy not only because there were losses in the past but was happy and perfectly willing to have those losses continue to the end, because he realized that unspeakable treasures of wisdom and knowledge, unthinkable heights of honor and distinction, and unsearchable depths of religious experience lay before him, if he could but enjoy the priceless privilege of acquaintanceship with Christ Jesus, his Master.—Philippians 3:8.

All the losses which the Apostle had encountered were encountered because of his connection with the despised Jesus. But he did not waste time and energy repining over the loss of things which he had once gladly foregone. So far from having this attitude, he looked upon all those worldly advantages of the past as mere refuse—things which did administer something to life at one time, but the usefulness of which had been exhausted and which had better be gotten rid of than retained. One serious trouble with many Christian people is spiritual constipation—the retention of those things which have long since ceased to give sustenance.

The privilege of winning Christ, or the final anointing and installation into office, of being found among those who have been made meet for the inheritance for the saints in light, is a goal for the attainment of which no personal sacrifice can be too great, no zeal too warm. Elsewhere the same Apostle says: "What we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us."

RIGHTEOUSNESS OF GOD BY FAITH

The formalistic righteousness which the Apostle had had as a Jew by virtue of his conformity to the ceremonial demands of the Law did not help him to gain everlasting life. That typical arrangement of the Law which seemed reasonably to promise life eternal, was found, when actual attempt was made to attain the life, to condemn one to death because of the Jew's inability to meet the demands of Jehovah as expressed in the Law. (Romans 7:10) But God, the same God who established and maintained the dignity of his justice by manifesting its unchangeability through the Law Covenant, also introduced a way of mercy through Christ Jesus his Son. His beloved Son gave himself in furtherance of the Father's purpose as a ransom price for the sin of Adam and his children. He finished his sacrificial course on Calvary, ascended on high and "purged our sins" by the presentation of the merit on behalf of the church, which included not only the Apostle Paul, but also all other apostles and every other one who has come to God through Christ during this Gospel age.

This provision included the Apostle for the same reason that it includes others; because he believed in God's arrangement for redemption through Christ and in response to this faith God counted him as acceptable through Christ—Christ making such legal satisfaction for him as he was unable to make for himself, because of an imperfect or unbalanced character. Perhaps no words can express this great central truth more clearly than those of the Apostle himself in Romans 5:18: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Thus peace is brought to the consecrated follower of Christ (Romans 5:1) who disavows his own righteousness as having any saving merit, and looks to Jesus, the author and finisher of his faith; for, "the just shall live by faith." (Romans 1:17) "For on the ground of obedience to the Law no human living will be declared righteous before him. The Law simply brings the sure knowledge of sin. But now righteousness coming from God has been brought to light apart from the Law, both the Law and prophets bearing witness to it—the righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe."—Romans 3:20-22.

The Apostle knew that the Pharisees, of which sect he was a member, were the most punctiliously religious, the most scrupulously moral people that ever trod the earth; yet the Lord had said of them that they were "hypocrites," "whited sepulchers," "brood of vipers", and "of their father the devil." No wonder the Apostle cheerfully forewent whatever righteousness he may have had as a Pharisee and even more cheerfully accepted God's gracious arrangement through Christ.

Of course, none but Jews were ever subject to the Law Covenant; but the remainder of the believers of this age have been obliged to come to God through Christ Jesus, because first, "There is none righteous, no not one," and second, because no man can come unto the Father but by the Anointed. Those who have thus come have "ceased from [their] own works, as God did from his." They have ceased to believe in the effectiveness of human theories of self-perfection.

THE RESURRECTION OF THE DEAD

All the words from the middle of the eighth verse to the end of the ninth are parenthetical, so that the hopes of the tenth verse really furnish the groundwork for his willingness to suffer the loss of all things. He was willing to undergo deprivations of any temporal character if only he could know Christ better, and experience his dynamic resurrection power, glory, honor and immortality. This exalted resurrection is attainable only in case we participate in his sufferings, and are conformed to his sacrificial death.—2 Timothy 2:12.

Another view of this tenth verse is that it constitutes a brief outline of the Apostle's course from the very start of his Christian experiences. He, "not disobedient to the heavenly vision" had cheerfully given up his previous standing as a Pharisee and probably a member of the Sanhedrin that he might know the wonderful Christ who had appeared to him in the way toward Damascus shining above the brightness of the sun at noonday. The power that could thus blind and strike him blind was well worth knowing. But it was not mere acquaintanceship with him that was desired; such acquaintanceship brought knowledge of the fact that certain advantages might accrue from the work of Christ Jesus especially from his resurrection, for "he was raised for our justification." To be brought into a state of acceptability before God was all that was ever hoped for under the Law, and here it was to be had for the confident asking—both by the precious blood of Christ.—1 Peter 1:18, 19.

An acquaintanceship with the love which prompted Jehovah to devise this benign plan for justification unto life, and acquaintanceship with the love of our Lord Jesus who

npted him to give himself in death on our behalf in fur-rance of the Father's design, stimulates in us a desire to te some return. We begin to feel that as Christ died for ve ought also to lay down our lives for Christ's brethren; when we begin to follow this holy impulse, under the di-ion of his Word, we begin to share in his sufferings, erately at first, but in proportion to our zeal and op-unities our fellowship in his sufferings becomes more keen our consecrated walk in the narrow way brings us more more fully into contact with the fire which destroys human hopes, aims, and ambitions; and finally we may ow our Lord under the second vail into the holiest of all, attain to the first and most honorable resurrection of dead.—Revelation 20:5, 6.

NOT ALREADY PERFECT

But though such were the high aspirations of the Apostle, disclaims having already participated in that glorious ge. Elsewhere he does indicate that faithful followers of Lord live a resurrection life now, have already been raised valk in newness of life (see also Colossians 3:1), yet that ness is only very fragmentary, since we have only an im-fect organism. "When that which is perfect is come, then which is fragmentary shall be supplanted" by the ful-of him that filleth all in all.

The perfectness referred to in the twelfth verse is evidently erent from that mentioned in the fifteenth verse of the same pter: the former is manifestly connected with the first rrection, when that which is sown in weakness is raised power, when that which is sown in dishonor is raised in y. But in the latter instance reference is had to maturity hristian character, a state of high development and sturdi-in growth. The Apostle knew he was not elected in the sense of that word, but he was busily engaged in doing part so that he might win in the election for which he been nominated by Christ Jesus.

The absence of any "cock-sureness" on the part of the Lord's t honored Apostle can well be a lesson for us all, and can give us assurance in following him, even as he followed ist. He did not arrogantly assume that everything must ll right for him since he was an Apostle. So far from attitude of mind, he was submerged in the spirit of love devotion, and in working out his own salvation with con-ntious caution and self-distrust, being energized in will and ulated in work by God.—Philippians 2:12.

The prize, the grand consummation of all his hopes and vings, was ever before Brother Paul's mind. What was ious enough for God to offer him was glorious enough him to look forward to with keen expectation. It was a dy view of that reward which made his temporal losses n so insignificant. Because that prize of joint-heirship with Christ seemed to him worthy of every effort which he could possibly put forth he ceased to allow side issues and the ephemeral things of life to have any dominating influence over him. True, he had to give some attention to provision for the body, but such provision was not with the end in view of mere personal gratification—all those things were consecrated means to a sanctified end.

THE MARK AND THE PRIZE

The things behind were not forgotten in the ordinary sense of that word, because the Apostle remembered them suffi-ciently well to enumerate some of his former advantages, but they were forgotten in the sense that they were discarded and no longer allowed to dictate his course of action. Just one thing stood out in the zealous Apostle's life and that was 'the being with Christ', which was far better than anything else.—Philippians 1:23, Diaglott.

The fourteenth verse of our lesson has occasionally given rise to some confusion because of the unfortunateness of the King James wording. It has been associated in the minds of some with the picture of a modern race course, as made use of in the sixth volume of Scripture Studies. (F. 187) No citation is there given to this text and it is not necessary to suppose that it was meant, merely because a similarity of language is employed.

The literal Greek text is very simple and understandable. It reads: "According to a mark I pursue towards the prize of the high calling of God in Christ Jesus." In other words, in this text, the mark is the course over which the runner pursues, but the prize is the object of his striving, and not the mark. Either thought, however, is helpful and probably the Apostle would not object to his words being made use of in either way, but our only knowledge of what he really meant is by what he said. The grammatical structure of "according to a mark" is identical with that of our Master's words: "According to thy faith be it unto thee."

The word translated "press" does not mean press in the sense of squeeze, or push down, but rather with the meaning of pursue, or press on. The work or course along which the Apostle was pursuing was the narrow way, because it is the only way that leads to the life, the prize of immortality. He was not trying to reach that glorious station by moralistic or humanitarian roads, however smooth or respectable they may have appeared to be; for he well knew that his Lord and Forerunner had said: "Many will say to me in that day, Master, Master, have we not prophesied in thy name, and in thy name expelled demons, and in thy name performed many mighty works? And then I will tell them plainly, I never did recognize you; begone from me, you that work lawlessly"—regardless of and even contrary to my instructions.—Matthew 7:22, Luke 6:46.

LETTERS FROM AFIELD

"THE LORD KNOWETH THEM THAT ARE HIS"

R SIR:

For some time I have been most interested in the teachings Pastor Russell, and have read the first volume of "The ne Plan of the Ages" or "Millennial Dawn," but would to have the whole set from No. 1 to No. ..... I do not v if this is the same as STUDIES IN THE SCRIPTURES. I that there are six of these. Will you please send me "The ne Plan," complete, and advise me the price, which I will ard in one payment or more. I am engaged in mission-work, and have food and raiment, but little money—none the work. If you still have a copy of the BIBLE STU-rs MONTHLY, Vol. 8, No. 5, I should much like one, also other papers whereby I could get to know more about or Russell's teachings, his followers, etc. If it is not discourteous, I would so much like to know why some Pastor Russell's followers were cast into prison a few ths ago.

May God keep us from being bound to "doctrines," but also being led away from the fundamental truths of the e! Surely what we need is a baptism of the Holy Spirit.

Yours in the King's service,

MRS. ALICE VAN EMMERIK-CLEVERLY.—*Java.*

"FOLLOW THOU ME"

DEAR BRETHREN:

have just finished reading the May 1st TOWER, and I beg enough of your valuable time to express to you my sin-st appreciation of your kind services to God's dear Israel. ll along the way I have earnestly, yet soberly and calmly uraged head and heart loyalty to the WATCH TOWER, be-e of the multitudinous evidences we have that it is the Lord's channel still, just as effectually as ever; and now comes the May 1st issue which is the best ever.

Oh, how could any one reject its wholesome and timely food! How we look forward to its coming as a means of sweet communion with the Lord, a wise counsel in perplexity, a fortification in battle, and a mighty Tower of strength in times of weakness! Daily, yea many times do we bear you up to our Father's presence that you may have heavenly wis-dom and guidance to feed the dear flock of God; and how it rejoices our hearts to see our prayers answered in a manner that far transcends our loftiest expectations!

If we should repudiate such wholesome food, would it not indicate a greatly impaired spiritual digestion on our part? I think it would. There is an old adage which says: "When the mouse is glutted no flour tastes sweet." To me this plainly represents some of our former dear friends, who through an apparent feeling of self-complacency, think it no longer necessary to feast with us at the Lord's table. Of course, our Master would say as in times of old, "What is that to thee, follow thou me." And indeed, we do so gladly. We can pray for them, and then leave it all in our Father's hands, for he knoweth best.

Be assured, dear brethren, there are many who have never bowed the knee to the idols so astutely erected by misguided brethren in our day. More and more do the many friends all over this country appreciate your very efficient services in this capacity. We are sure that the secret of your success lies in the fact that "God is with you." And we all want to stay with you and the Lord. Truly our recent experiences have proven that our safety as new creatures depends upon our staying with the Lord and his arrangement.

May the dear Lord richly bless your hearts too, as you so

greatly water and refreshen others. I beg to remain lovingly and sincerely, your brother in him.

A. J. ESHLEMAN.—*Pilgrim.*

FROM A WAR CAMP IN FRANCE

[The following letter addressed by a soldier to his mother has been handed to us.]

DEAR MOTHER:—

A few days ago there happened something here that made me very happy and of which I must tell you. A German engineer (prisoner) here in our mess hall had a picture in his hand. I made occasion to see what the picture was, and to my surprise I found it to be none other than a picture of Pastor Russell. The prisoner could talk English a little—sufficiently to make ourselves understood. I asked him what he thought of Pastor Russell, and he replied: "Oh, he is my pastor"! I then asked him if he had any of the volumes. He replied by holding up six fingers—meaning Volumes I to VI inclusive. I then asked him what the German government thought of Pastor Russell. He responded: "No good; they say he is a seducer of the people."

I then found that he did not know Pastor Russell was dead. He had been drafted into the German army at the outbreak of the war and had not heard about it. When I told him of the Pastor's death he nearly cried. I next told him about the seventh volume, and of the imprisonment of Brother Rutherford and the other officers of the Society on account of it. He knew nothing about it, and said he thought it strange that such things could occur in America. He said he would try to get the volume through some of his brethren. He was compelled to leave shortly thereafter, and as he departed from me he was on the verge of tears. I thought I would tell you of this strange experience; perhaps many of the friends would like to know of it.

Just received two new TOWERS. Will read them tonight by candle light. Much love,

BERNARD L. PORTER (A. E. F.)—*France.*

KEPT ABLE THROUGH GOD'S GRACE

DEAR FELLOW WORKERS:

Please find enclosed my personal check of ....., which please use to help forward the above named work.

Dear friends, I fully sympathize with you in the many trying difficulties of your calling. The road to the kingdom is fraught with deep perplexities, trials and difficulties for us all, but the final is all glorious. The WATCH TOWER comes to us each half month bringing comfort, instruction and encouragement; so we praise God daily for what you do for us and that His work is placed in such good hands.

Dear friends, we know that it is only through the grace of an infinite God that you are kept able to do your great work, so we remember you daily at his august throne.

Your sister in His service, MRS. S. A. OWENS.—*Pa.*

EXPECTATIONS MORE THAN REALIZED

DEAR BRETHREN:

We enclose herewith 550 more petitions. This makes in all from our section a total of 3650, which much more than exceeds our expectations. We greatly rejoice in the privilege of joining with others in doing this wonderful work!

Much Christian love and sincere prayers for your guidance.

Yours in Him, ARIEL H. HEMPHILL.—*Mo.*

APPRECIATING RECENT SERVICE

DEAR BRETHREN:

I have just finished reading for the fourth time, the grand article in the May 1st TOWER "The Harvest Ended," and greatly appreciate the enlargement of thought associated with the words of the fifth chapter of James as applicable particularly at this time.

What carefulness of thought, word and action should permeate our lives in the realization of the coming events that will shortly sift out such as have not used the past opportunities judiciously, or do not fight vigilantly in the b raging now.

It is sad to see that, no doubt, many have surrender the enemy Fear—though it may be under the cover of other pretext.

In the realization of our own weaknesses, and as w faith lay hold upon the many promises precious to those endeavor loyally to exercise faith, we are strengthened by Apostle's words: "When I am weak, then am I strong," i Lord.

Our class has faithfully circulated "The World has En Labor Tribune edition, and we have had the joy of rece some encouraging comments from some of our citizens.

Praying the Lord's continued guiding hand over our tual service, and rich blessings upon the dear ones at Watch Tower office, and especially upon the dear bret that have suffered and are yet suffering in bonds for the of God, I am yours in the sweet bond of Christian love,

N. A. LINDERBERG.—*Min*

MANY ENJOYED PETITION WORK

DEAR BRETHREN:

Greetings in the name of our Lord and King!

I am sending my petition sheet. I have labored earn and at every opportunity with this to secure all that I sibly could. I am sure it has been a wonderful witnessi the truth. We did quite well until some of our oppor warned the people that they would get into trouble if signed the petitions. But we secured quite a number of na after that.

Yes, we have received a blessing as we noticed many tions asked concerning the truth and they have inquired a books and tracts.

We are glad to have had this opportunity of witnessi the truth and believe we would have missed a blessing we not worked with tracts and petitions. With much C tion love, I remain, Your sister in his service,

HARRIET A. DOAK.—*Id*

DEAR BELOVED BRETHREN:

Greetings in the name of our blessed King and Master

Our class is rejoicing that the dear brethren who wer Atlanta are back in the office once more; truly God is g Surely it is a great privilege to serve the King of Kings knows no defeat!

Enclosed you will find another filled petition list, an have another list about half filled, mostly business peo signatures on the latter. They are signing quite readily the big majority being willing to lend their aid by signing

It will surely arouse the interest of many people; thus can make the wrath of man to praise him. Let us cont the good work by the Lord's grace. How badly the w needs the truth; and if this will help some of them to ge we should not hesitate to take advantage of this opportu to get the glorious message before them.

May the Lord continue to guide and direct you in d his will, blessing your efforts to serve him.

With much Christian love, Your sister in the blessed l

ETHEL THORNBURG.—*Mon*

DEAR BRETHREN:

Christian Greetings! Enclosed find petition sheet w I am very glad to send, but would have liked to send mor

I did certainly enjoy the privilege of doing somethin the service of our brethren and also of bringing the peo attention to our Lord's wonderful blessings to come in time to all the groaning creation.

I received many blessings and did have the privileg loaning one First Volume to some people who were much awake to the condition of the churches. Surely more blessed to give than to receive; and may the bless of the Lord be with you all in the days to come.

Your sister by his grace. MISS EMMA MILLER.—*Mass*

CONVICTIONS REVERSED

We clip the following item from page 1, of *The Brooklyn Eagle*, of May 15, 1919:

"Russellite Verdict Reversed by Appeal; 'Trial was Unfair'
"Circuit Court Criticises Judge Howe's Conduct

"Judges Ward, Rogers and Manton of the United States Circuit Court of Appeals for the New York Federal District today reversed the convictions of the leaders of Russellism, who were found guilty last June before Judge Harland B. Howe of Vermont, sitting in Brooklyn, of conspiring to obstruct the draft, discourage enlistment and foment insurrection and insubordination among the armed forces of the Nation.

"The decision holds that the attitude of Judge Howe was unfair in his treatment of the witnesses, Mrs. Mabel C bell, Mrs. Agnes Hudgings and her husband, William F. H ings. . . . Inasmuch as the decision sustains the legiti of the claim of the Russellites that their organization, w forbids members to kill, entitled its members to exemption active service with the Army, there seems little likelihood the leaders of the cult will ever again be placed on t Federal Attorney James D. Bell refused to say whethe contemplates a retrial of the case. . . . All served nine mo before they were recently released on bail, granted by United States Supreme Court on application of Jesse Fu Jr., and Frederick Sparks, of counsel. . . .

"Judge Martin T. Manton dissented from the maj

ion, which was written by Judge Henry G. Ward. . . . Re-
ng to the treatment of the witnesses, Mrs. Campbell, Mrs.
gings and Hudgings, the decision says:
'We think that the attitude of the court in regard to the
mony of these three witnesses and the action it took in
presence of the jury in the case of the witness William F. Hudgings was most prejudicial to the defendants. It was very likely to intimidate witnesses subsequently called, to prejudice the jurors against the defendants and to make them think that the court was satisfied of the defendants' guilt. What a judge may say to the contrary on such an occasion may not necessarily prevent such consequences.'"

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GOD'S COVENANTS AND BLESSINGS

"Let them curse, but bless thou."—Psalm 109:28.

lear understanding of every feature of God's plan, while able, is not necessarily essential to our blessing there-
r. Most of us believed in the precious blood of Christ were justified freely thereby from all things when we did it all understand the philosophy of the atonement—even ie majority of Christian people do not understand it now. e increasing knowledge did not bring increasing justifi-n, it did bring increased appreciation, devotion and love, her with greater opportunities for harmony and co-oper-with God's purposes, as those purposes were better un-ood.

ikewise a clear appreciation of God's covenants is im-ant and valuable to the Christian. In the knowledge of he possesses the key to the understanding of the entire of God. That which we believe the Lord has allowed see more distinctly than most Christians is manifestly duty and privilege to lay before the household of faith. he Apostle's statement that God "will have all men to ved and to come to a knowledge of the truth," together the inspired allusion to God's disposition quoted at the of this column, shows us that the heavenly Father pre-to bless, rather than to curse. But for the maintenance ustice, the stabilizing attribute of God's character, he curse, or remove the blessings already possessed or re-the opportunity for additional blessings, if favors al-y shown are unappreciated and unused.

dam, God's perfect earthly image, was fairly engulfed ivine blessings. He was perfect socially, mentally, mor-and physically; more than this he had a perfect en-nment and perfect dominion. He was the climax of all vah's wonderful creative work on earth and was included ie general statement of approval: "And God saw every-that he had made, and, behold it was very good." Thus blessed them" by making every arrangement for their being and happiness.

HOME TIES BROKEN

ut man disobeyed God and so severed the bond of fellow-and communion between them, the tacit agreement be-n man and his Maker to render mutual love and appre-on. God's blessing or favor was withdrawn, and since "in his favor is life" (Psalm 30:5), the curse or dis-r of Jehovah rested upon Adam. (Genesis 3:19) What ? Could nothing in the shape of divine blessing be looked ard to as the disobedient pair were driven from their e in Eden? Yes, there was a glimmer of hope given in urse upon the serpent: "it [the seed of Eve] shall bruise head." (Genesis 3:15) It must have been humiliating dam, who should have been the head, to have his only ray ope expressed in God's communication to the serpent, and in a promise where his own name was not even men-d; but the realization of that fact could not have been as humiliating as the consciousness of the utter ingrati-with which he had treated the benign providences of his er.

dam's failure to keep God's law had cut himself and his off from divine favor and placed them under divine sen-e; and nothing that man could do would restore that fa-

The initiative toward reconciliation must come from if at all; and God's covenants are his statements of his osition for a reconciliation, and indicate how, with whom, by whom it shall be accomplished.

COVENANT, AN ARRANGEMENT OR CONTRACT

efore taking up a review of God's three most prominent nants we will perhaps do well to bring clearly to mind meanings of the important terms used, especially the s of Covenant and Mediator.

he word in the Greek which is translated covenant or ment is *diatheekee* and is derived from *dia*, thoroughly, *theh-o*, to place. From this we get the thought of disposi-arrangement, bequest, testament, or covenant. Professor ig gives "arrangement, covenant"; Strong's Concordance "disposition, i. e., (specifically) a contract (especially a ory *will*)." The English word covenant is probably well rstood, but a few citations will not be out of place:

Covenant; an agreement entered into by two or more parties. A written agreement between parties under seal. *Standard Dictionary.*

Covenant; A written contract under seal; "covenant" is frequent in religious usage, as "contract" is in law and business. *Fernald Synonyms.*

Covenant; A covenant is usually a national and public transaction; a solemn engagement on the one hand and faith in that engagement on the other, enter into the nature of a covenant. *Crabb's Synonymes.*

Covenant; A mutual contract or agreement of two or more persons to do or to refrain from doing some act. In general (law), an agreement under a seal. In Biblical usage, the free promise of God, generally, though not always, expressly accompanied by the requirement of fulfillment of certain conditions on the part of man. *Century Dictionary.*

A contract or covenant may be unilateral, i. e. onesided, or bilateral, i. e. two-sided. A covenant may be conditional, or unconditional. Where a covenant is conditional each contracting party is bound to fulfill certain conditions, and a mediator is appointed to see that each keeps his covenant. Where a covenant is unconditional, no mediator is necessary.

Mediator; (Greek *meseetees*) middleman. *Young's Concordance.*

Mediator; a go-between, i. e. (simply) an internunciator, (by implication) a reconciler. *Strong's Concordance.*

The Greek word means simply a betweener, but is used in the Scriptures for one who interposes between parties at variance in order to reconcile them or to see that justice is done to both parties.

THE OATH-BOUND COVENANT

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, into a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."—Genesis 12:1-3.

Any blessing ever coming to any human being comes as a fruitage of that promise. On this point we quote from THE WATCH TOWER of June 1st, 1916, page 169, first column:

"The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. . . . . All kindreds and families of the earth will be blessed by the privilege or opportunity of becoming children of Abraham, children of God, whom Abraham represented in a figure. 'I have made thee a father of many nations' (Genesis 17:5; Romans 4:17), said the Lord to Abraham. These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all. The Abrahamic Covenant, then, embraces all the other covenants, those covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished."

The original covenant, or promise, includes all that its added, or dependent covenants include in the way of blessing; while the latter constitute but proper and reasonable limitations and regulations by which the blessings may become everlasting to all the worthy.

Little is said of Abraham prior to God's making the cov-

enant with him, but we may suppose that he was a man of honest heart, who had already manifested a strong faith in God. While Abraham was living in the land of the Chaldeans, God called him out from his relatives and friends, and directed him to go to the land of Canaan, where he would make him a great nation, promising further that, should he do so, in his seed all the families of the earth should be blessed. Abraham was called the friend of God, and God made this revelation to him. It was something to which faith could hold, but which could not be had from any other standpoint. This covenant was a definite declaration of God's benevolent intentions toward humanity in general, and of the fact that it had pleased him to select Abraham's posterity as the line through which he purposed to communicate the great and much needed blessing.

THIS PROMISE UNCONDITIONAL

There were no conditions to the promise, but there was a certain condition for Abraham to fulfil before that promise would be bound to Abraham's family—and that condition was that Abraham move into a land which God would show him. In a comparatively short time that single condition was fulfilled; thereafter all taught of God would know to look for the Messianic blessing through Abraham's seed. To make the promise more sure, if that were possible, God confirmed his word on the subject by his oath; thus giving two unshakable foundations for faith in the integrity of this wonderful promise. Seven times, in one form or another, was this promise reiterated to Abraham.—Hebrews 6:13-18; Genesis 22:16-18.

Abraham no doubt wondered at times how God intended to fulfill his covenant, seeing that the Canaanites continued to live in the land of Canaan while he was never more than a sojourner in it. God's promise concerning his "seed" seemed also to fail; and after many years when Isaac was born, he proved to be only a type, a living picture of the true "seed", through whom the promise of great prominence and world-wide influence and blessings was to be fulfilled.

Now God did not make his plan because of Abraham; but he merely made known his predetermined purpose to faithful Abraham, and chose his family as the one through which Messiah should be sent for the accomplishment of that plan. The plan itself, we are told, was predetermined from the foundation of the world. (Ephesians 1:4) Abraham's obedience manifested his faith; and his continuance in Canaan marked the continuance of his faith.—Heb. 11:15.

THE LAW COVENANT

"The [Abrahamic] covenant, that was confirmed before of God in Christ, the Law [covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. . . . . Wherefore then [serveth] the Law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:17-19.

Four hundred and thirty years after making the covenant with Abraham, God revealed another feature of his plan. When bringing Abraham's posterity out of Egyptian slavery to establish them in the promised land of Canaan, he brought them to Mount Sinai and there entered into a national covenant with them, known as the Law Covenant.

As a basis for this covenant or contract ten commandments were miraculously written upon two tables of stone, and subsequent elaborations given in the shape of many statutes, stipulating how the ten commandments were to be applied to their daily lives. God appointed Moses the mediator between himself and the people of Israel, to ratify the covenant and in his name to promise the people escape from death and from evil or blight, upon condition of their living up to the requirements of the Law; as it is written: "The man that doeth them shall live in them."—Galatians 3:12; Leviticus 18:5; 26:3-11, 14-44.

Hoping that the long deferred blessing of the original promise was now to be fulfilled, Israel readily assented to the terms of this Law Covenant and said: "All that the Lord hath spoken we will do." (Exodus 19:8; 24:3, 7) And no doubt they honestly intended full obedience, which they then considered to be a possible thing. Moses, fulfilling his part, ratified the covenant on behalf of God and the people, by sprinkling the blood of the sacrifice on the people and on the tables of the law, saying, "This is the blood of the covenant which God hath enjoined unto you", that is, the blood by which you and God are joined in covenant.—Hebrews 9:19, 20; Exodus 24:8.

THE PURPOSE OF THE LAW

Israel's experience of tribulation and bondage in Egypt was probably necessary to prepare them for God's great proposition—that they should keep the Law and as a reward life everlasting. Israel rejoiced in this manifestation o vine preference for them, more than for all the nations o earth. And if honor from Almighty God has made some o Jewish people at times to appear proud and arrogant, le not forget that "to err is human—to forgive, divine." Per if we had been in their stead, our imperfections would ilarly display themselves.

But not a Jew kept the law perfectly. When they tempted to keep it they were disappointed. They failed cause the Law of God is the full measure of a perfect m ability, and the Jews, like other men, being imperfect, f that they had undertaken an impossibility. Not a Jew, t fore, gained eternal life during the first year—not one. God, foreknowing this, had made preparation for the a ment day every year, so that the people might continu strive to attain eternal life under relatively favorable c tions. The morning of each new atonement day found original Adamic sentence of death again upon them. atonement day evening found that sentence typically sati and opportunity for another year guaranteed to them nation. But year after year, century after century, failed, and discouragement took the place of hope.

But if God knew all the time that they could not the Law in such a way as to win life, the trophy of the why did he let them enter into the covenant at all? B this question is answered it must be seen that the Jews not disadvantaged in any way, even though they died bec of their inability to keep the Law. When thus condemne death by the terms of the Law which they thought was g to give them life (Romans 7:10), they were no more than the rest of mankind; they were merely in anc ward of the great prison house of death.

The purpose of the Law, then, was educational, to t the Jews and all mankind (1) the majesty and unchange ness of divine justice, for prior to the giving of the there was no standard of righteousness in the world; (2) other lessons closely associated; (a) that man needs b sacrifices than those of bulls and goats to take away sin; that without the shedding of blood there is no means of ju cation in God's sight; (3) to show the Jews their own si ness and unworthiness to be the "seed" through which would bless all mankind; (4) to assure Israel that the p ised seed would be a perfect man, able to keep all th quirements of the Law Covenant perfectly, as our Lord alone was able to do; (5) to prepare Israel, who had lea the lesson of their own shortcomings, to expect Mess birth out of the usual way, that his freedom from Ad condemnation and weakness might be apparent; (6) to forth in types and allegories some wonderful lessons trative of great divine principles of truth and righteousn lessons which were beneficial to the Jewish nation, have to the Gospel church and in time shall be to all the w (7) to demonstrate to all the absolute necessity for the deemer and his mediatorial work for mankind (Acts 4: and forever to stop evolutionists, higher critics and all saying: "We could have obtained life and perfection by own efforts, if granted the opportunity."

The blessings they got were instructive in their na (Romans 3:1, 2) but did not bring them everlasting Hence they were not in a position to become, as they hoped, a national Messiah, a national seed of Abraham, fo blessing of all the nations.

For a time God gave them judges, then kings; but were unable to accomplish the great things hoped for. through the prophets the promise of a personal Messiah made, One who should be of the lineage of David, a king, but far greater than the great, wise, and rich Solo Messiah would be David's son and yet David's Lord. (P 110:1; Matthew 22:42-44) Here, as God had intended, I began to get the thought of a personal Messiah, a kin glory, who would use their nation as his instrumentalit the conquering of the world, when every knee should bow every tongue confess to the glory of God.

JESUS, THE JUST ONE

Our Lord Jesus could and did fulfill the terms of the Covenant. All those commands and demands he summe in the words, "Thou shalt love the Lord thy God with al heart, and with all thy soul, and with all thy strength with all thy mind, and thy neighbor as thyself." (Luke 1 Our Lord was able to love God supremely and his nei justly because of his absolute perfection, because his life not derived from the polluted Adamic fountain but mi lously transferred from his previous, glorious spirit ence with the Father before the world was. Thus could said of him that he was "holy, harmless, undefiled and sep

sinners". But while demonstrating by his obedience right to all that the law offered, Jesus was proving him- obedient to a special sacrificial obligation which he had n upon himself, in accordance with the divine will, for joint purpose of redeeming mankind and of showing him- worthy for an unparalleled exaltation of nature to the ie plane itself, which God purposed as a reward for his ience "unto death, even the death of the cross".

During these three and a half years of severe testing, Christ s was demonstrating himself to be the sole heir of all the isions of the Abrahamic Covenant, promised to Abraham's Hence now in him, and in him only, "shall all the fam- of the earth be blessed". Thus, by fulfilling the condi- s of the added Law Covenant Jesus made an end to that for every Jew who believed, nailing it to his cross, and ready to begin the work of blessing, in God's due time.— ans 10:4; Colossians 2:14.

Thus the Abrahamic Covenant confirmed the idea that seed must be of Abraham's descendents, while the Law f just as surely proved that he would be "holy, harm- undefiled, and separate from sinners".—Hebrews 7:26.

COVENANTS OF SACRIFICE

ther my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

During the period of Israel's national favor, and even be- that time, a few men and women exercising faith above beyond the Law Covenant, were blessed by the underly- Abrahamic Covenant, though the Law itself made nothing ect. They were blessed not in the sense of being given life, in the sense of having divine favor or appreciation of their ts to practice righteousness under conditions which tended iscouragement.

These ancient worthies the Apostle enumerates in Hebrews eleventh chapter. They had the testimony that by their "they pleased God", although they did not by obedience he Law Covenant secure the blessing which it proposed. e faithful ones will get through Christ what the Law nant could not give them; for because of inherited weak- es they were unable to do perfectly. Those noble heroes ith will be rewarded for their past sacrifices by a "better rrection".—Hebrews 11:35.

That resurrection will be better, or advantageous, not in point of time—for they will evidently be brought forth the tomb with perfect organism at the beginning of iah's reign, rather than gradually throughout that reign— it will be advantageous also in that they may be made nces in all the earth" (Psalm 45:16); that is, they may be ed to positions of responsibility and prominence in deal- with the "residue of men" and, as earthly and visible esentatives of the heavenly and invisible kingly class, help the toiling but happy multitudes of mankind up the way of holiness, then open.

As there were some in past ages whose faith could reach and sense God's benign intentions regarding earth's af- and could struggle against the general tendency to- l depravity and selfishness in the world, so since the first nt of our Lord there have been those who, with greater t on God's purposes and with greater reward as a spur, been willing, yes even anxious, to forego the pleasures emoluments of the present evil world for the prospect of surrection not merely to human perfection, but to "glory, r and immortality"—"the divine nature".—Romans 2:7; ter 1:4; 2 Peter 1:4.

SACRIFICE NOT COMPULSORY

No one is forced into this covenant of sacrifice. Our ter, the Head of the Christ, and the Exemplar in volun- sacrifice, in opening the way for his church said on this t: "It any man will come after me, let him [1] deny him- [2] take up his cross, and [3] follow me." Those who heard and appreciated the Lord's offer to become his ples have had faith in God's existence and in his disposi- to reward those who diligently seek him. They approach vah through Jesus, therefore under the original Abra- ic promise. The spirit and devotional attitude of those thus come to God through Christ is perhaps nowhere er expressed than in a little poem which some footstep wer of the Lamb has left behind, called "My Sacrifice".

"Laid on thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none,
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth—'May thy will be done!'

"Take it, O Father, ere my courage fail;
And merge it so in thine own will that I
May never have a wish to take it back;
When heart and courage fail, to thee I'd fly.
So change, so purify, so like thine own
Make thou my will, so graced with love divine,
I may not know or feel it as mine own,
But recognize my will as one with thine."

Of course Jehovah can accept no sacrifices unless they are perfect; and those coming to God since Jesus' day are no more perfect than were the Jews. God might appreciate them and call them friends because of their heart harmony with him (as he did to father Abraham) but he could not accept them as sacrificers unless made perfect. What, then, can be done? The sacrificer can do nothing toward making himself perfect, for he is under the sentence of Adamic death.—Psalm 49:7.

"ACCEPTED IN THE BELOVED"

But while believers cannot make themselves acceptable, the very one who invited them to become his disciples can make their sacrifices "holy and acceptable unto God". (Romans 12:1) Let us see how this works:

Our Lord Jesus was born under the Law Covenant and kept its provisions faithfully. By so doing he fulfilled the prophecy concerning him which said: "He will magnify the law, and make it honorable". (Isaiah 42:21) Previous to our Lord's full compliance with every requirement of the Law it might have been claimed that God's standards were so rigorous that no one could possibly live up to them, that they were simply dream visions of holiness. But when Jesus not only loved God with all his heart, mind, soul, and strength, and his neighbor as himself, but also did more, in that he sacrificed himself, "the just for the unjust," he demonstrated the fact that God had not given an impossible law; but that the fault lay with mankind, who had lost the original perfection with which the Father had endowed them.

The rights or prizes gained by our Lord Jesus through his perfect obedience to the law were earthly rights—human perfection, an Eden home, fellowship with God, and the dominion of earth. (Psalm 8:6-8) But the succinct wording of the Abrahamic promise embraces what is elsewhere more clearly stated, viz., that the seed of the promise was not merely to get the blessing but that it was also to dispense the blessing to the nations of earth.

Instead of keeping the earthly rights which his special birth and obedience to the Law made possible to him; and instead of using his powers and position as a perfect man to bring palliative blessings to mankind in the shape of instructions in health and morals, Jesus, in harmony with the Father's program, sacrificed these earthly rights at once as soon as he reached manhood's estate at thirty years of age. At Jordan he engaged to give up his earthly rights, interests, and privileges as the perfect seed of Abraham, and symbolized his complete consecration into a sacrificial death by water immersion.

NEW NATURE AS A REWARD

The Father accepted his consecration and forthwith gave him the begetting of the holy Spirit to a new nature. For the three and one half years of his earthly ministry our Lord persistently sacrificed his earthly life and every earthly interest, finishing the sacrifice at Calvary when he cried, "It is finished!" On the third day thereafter the Father raised him from the dead to a new life, again on the spirit plane of being, but far above angels, principalities, and powers.—Heb. 5:5, 6.

So, then, as the glorified One in his resurrection, Messiah was a spirit being, "the express image of the Father's person," and, having ceased to experience his unforfeited human life at Calvary, he would henceforth have it to dispense, according to the Scriptures. Or, as he himself describes it, he had at the time of his resurrection the merit of his ransom sacrifice as an asset with which he could satisfy the claims of divine justice against any or all of Adam's race—he had the authority and technical ability to open the great prison house of death.—Revelation 1:18.

Forty years after our Lord's resurrection he ascended on high and appeared in the presence of God to appropriate the merit of his sacrifice on behalf of believers. (Hebrews 1:3;

9:24) Only when divine justice had accepted his righteousness, vicariously applied to the then believers, could those believers be accepted as joint sacrificers with Christ Jesus their Lord; and only then was it possible for them to be begotten of the same holy Spirit to a new nature, as the Apostle Peter explained on the day of Pentecost: "He hath shed forth this [manifestation of that] which ye now see and hear."—Acts 2:33.

Throughout the Gospel age the way has been open to that incorruptible inheritance; and those who have thus become Christ's are "Abraham's seed" and "heirs according to the promise". (Galatians 3:29) So, then, it is The Christ, the antitypical Isaac class, Jesus the Head and the church his body, which is the primary seed. This class, first drawn from the Jews and later from the Gentiles, is first blessed (as all peoples must be, according to the promise) (Galatians 3:8, 9) with life, reckoned or applied to them in response to their obedient faith, then, if faithful, they have another blessing in helping to dispense those life privileges, which Jesus alone earned, to the needy world, the rest of mankind. (Acts 15:15-17) And inasmuch as "it is more blessed to give than to receive" it may be truthfully said that the blessing of this seed class, the church, is a far more exceeding one than those who merely receive.

GRACE WITHOUT A MEDIATOR

All men are sinners, children of wrath under divine sentence of death; but there are other very important respects in which all men are not alike. Some hate the chains or sin wherein they are held and long for freedom and for reconciliation to God; while others love the sin and are estranged from God. God is not in their thoughts. Apparently this latter class is in the majority, for the Apostle John says: "We know that the whole world lieth in wickedness".—1 John 5:19.

Here we have the reason for the difference in God's dealings with the two classes. He takes note of those who are weary and heavy laden; and these, feeling after God if haply they might find him, he is pleased to "draw", during this Gospel age, through a knowledge of the truth, to Jesus that at his hand they may become justified and acceptable, if they will, as members of the body of Christ, and suffer with him now. Then they will reign with him bye and bye. The ungodly are not drawn or called in consecration with the high calling of the Gospel age, but are left to be dealt with by the Redeemer when he shall assume the office of Mediator between God and men—the world.

But is it not Scripturally declared of believers that they were enemies of God through wicked works? (Colossians 1:21) Yes, but nowhere does it say that they were enemies of God through wicked hearts, at the time of their coming to Christ. And this constitutes the difference. God, who reads the heart, deals with them from that standpoint and leads them to Christ (John 17:6), that the merit of his sacrifice may offset the demerits of their sin and their imperfect works.

These are drawn of the Father, as Jesus declares: "No man can come unto me [now] except the Father which hath sent me draw him," and whoever cometh unto me, drawn by the Father, I will in no wise reject. (John 6:44, 37) Some of the Lord's followers were drawn to him, of the Father before he had completed the sacrifice for sin on Calvary, and others have been drawn throughout the Gospel age; "even as many as the Lord our God shall call."—Acts 2:39.

If Abraham, who was but a friend of God, needed no mediator between himself and God, surely there is no need of such an official between those who occupy the tender and intimate relationship of father and son. (John 16:27; Hebrews 2:11; 1 John 1:3) But the church does have the kindly offices of an Advocate to represent her affairs at the court of divine justice and to make good for her unwitting and unwilling trespasses. —1 John 2:1; Romans 8:34; Hebrews 7:25.

SEED OF ABRAHAM TWOFOLD

In Romans 4:16 the Apostle shows that the original Abrahamic Covenant contains two parts.

"Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the law or Hagar covenant. 'Thy seed shall be as the stars of heaven. and as the sands of the seashore.' The stars of heaven picture to us a glorified Christ and his church, the spiritual seed of Abraham, changed from human nature to divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by Saint Paul again when he says, 'As star differeth from star in glory, so is the resurrection of the dead'.—1 Corinthian 15:41, 42.

"But God's glorious plan will only begin its accomplishment in the glorification of the church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's kingd All who will then knowingly and wilfully reject the di arrangement will be cut off in the second death, but all will then accept the terms of Messiah's kingdom and bec obedient thereto will be gradually brought to perfection, because of faith and obedience become identified with and become the earthly or human seed of Abraham, ble with human perfection and everlasting life in an ear Eden."—Z' 13-p. 43.

"During the Gospel age, Jehovah has been selecting members of this spiritual seed, that they may lay down t human life and earthl interests in order to attain to spirit nature. The selection of this seed has been the w of the Gospel age. Soon the seed will be all gathered; t the work of blessing the natural seed will begin, and thro them the blessing will subsequently spread to all nations these will accept the divine favor."—Z' 13-p. 21.

The natural seed will not be drawn by the Father, but Lord Jesus will draw them to himself. "I, if I be raised high, from the earth, will draw all to myself." (John 12: Diaglott) Even after the Son draws them unto himself must as the Mediator keep them unto himself until he s have instructed them, disciplined them, made their knee bow, and their tongues to confess, taught them the necess lessons and brought them back to what was lost. U this has been done the Father will have nothing to do them, personally. Their acceptance by the Father will b the close of the Millennial age, after the spiritual seed s have completely "blessed" the natural seed, in fulfillmen the promise.

THE NEW LAW COVENANT

"Behold the days come, saith the Lord, that I will m a new covenant with the house of Israel, and with the h of Judah; not according to the covenant that I made their fathers in the day that I took them by the hanc bring them out of the land of Egypt; which my cover they brake, although I was an husband unto them, saith Lord; but this shall be the covenant that I will make the house of Israel; after those days, saith the Lord, I put my law in their inward parts and write it in their hea and will be their God, and they shall be my people. they shall teach no more every man his neighbor, and e man his brother saying, Know the Lord; for they shall know me, from the least of them unto the greatest of th saith the Lord; for I will forgive their iniquity, and I remember their sins no more."—Jeremiah 31:31-34. See Ezekiel 11:19; 36:26.

The New Covenant is the arrangement employed for carrying out of the Abrahamic promise to mankind in eral, estranged from him now not merely legally thro the sentence of death, but also estranged in heart. The Covenant is to be inaugurated with a view to effecting pendous changes in human objects of affection, to painsta establishment of the divine principles of wisdom, justice, and power in the human heart.

The prophecy of Jeremiah above quoted, combined with statement of Moses respecting the greater Mediator himself (Deuteronomy 18:15-18), helped the faith of all Israelites to grasp more firmly the oathbound Abrahamic mise—"In thy seed shall all the families of the earth blessed".

"The Mediator of the New Covenant will be the Christ. more than eighteen hundred years, our Lord has been offe the great antitypical sacrifices of himself and his chu As soon as he will have finished making application of blood, he will have made satisfaction for the sins of the w This act will correspond to the sprinkling of the boo Moses. Divine Justice having accepted this arrangen the Mediator will antitypically sprinkle the people; tha he will show them how to come back into full accord God.

"The New Covenant will begin to swallow up the old Covenant as soon as the Kingdom is established. The S tures indicate that the first to receive it will be the an wortnies. Raised from the dead to human perfection, will form the nucleus of the new arrangement in the e Next in order will be those who have been known as C tians, but who have not been consecrated to death, Jews who have been consecrated to the Law but who been blinded. Gradually the light will come to all who righteousness and hate iniquity. Sprinkled from all symp with evil, they will make their declaration of full loyalt God. In due time this light will spread to all kindreds tongues and nations.

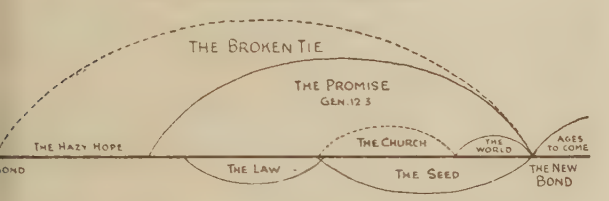
CHANGE OF HEART IN THE MILLENNIUM

The prophet Jeremiah speaking of the New Covenant 34) says, 'They shall know me, from the least of them the greatest of them, saith the Lord; for I will forgive iniquity, and I will remember their sin no more'. The and iniquities of Israel will no longer be remembered st them. Christ will have appeared on their behalf and satisfaction for their sins. They will then be as free their original sin as the Gospel church are. The atone- of the Lord Jesus Christ is the sufficiency for all.—1 2:2.

The prophet Ezekiel tells us that during the next age the s of mankind will be changed. He says, 'Thus saith the God; . . . a new heart also will I give you, and a new will I put within you; and I will take away the stony out of your flesh, and I will give you a heart of flesh'. kiel 36:22-27) This change of heart is entirely aside from making of the New Covenant. It will take a thous- years to remove the stoniness out of the hearts of man- and to make them stand without a Mediator. Those who ve everlasting life must attain this condition; for all of creatures who will live forever must keep his law ctly.

During the Millennium God will not recognize the people, ise of their imperfections, their weaknesses; but all of dealings will be through the Mediator, until they shall been brought up to perfection. At the end of the thous- years, they will be delivered up to the Father, unblamable e him. (1 Corinthians 15:24) God will then receive as sons, heirs of the earthly blessings which he has pro- for mankind—the things given to Adam. The very ent when the merit of Christ is applied for the world e same moment when they will be turned over to the ator. Then they will be in covenant relationship with but only through the Mediator, until they shall have ned human perfection and shall enter into this relation- directly with the Father."—Z' 13-p. 21.

THE WANDERER'S RETURN



t is this reuniting of the broken bond of love and fellow- between Jehovah and his creature man, which constitutes ast work of the Mediator. Throughout the thousand years s reign Messiah holds this new relationship in escrow. He that mankind is made able to fulfill the law and instructs people in all the advantages of loving God with their every r of mind and body, and on the other hand, he represents interests of mankind and sees that Jehovah gives them everlasting life and the lost dominion which they long and need.

t is this last phase of the Mediator's work on behalf of kind which is covertly referred to in the twenty-fifth ter of Matthew in the words addressed to the then perfect bers of the human race: "Come ye [now] blessed of my er, inherit the kingdom prepared for you from the dation of the world"? (Matthew 25:34) What kingdom? asked. We answer: The kingdom of or dominion over earth—such arrangement and direction of earth's affairs ill minister perfectly to the well-being and happiness of human heart.

his is the same dominion which Adam possessed in the ning, "the first dominion" (Micah 4:8; Psalm 8:6), same dominion which was lost through disobedience, the dominion which was usurped by Satan, the same do- on which was proven to belong only to our Lord, the dominion or kingdom in which he promises his faith- ollowers a share (Luke 12:32; Revelation 3:21), the same dom for whose advent they have long prayed, the same dom which will be exercised for a thousand years for the ing and uplifting of mankind, the same kingdom which increase upon the throne of David (Isaiah 9:7) until st shall have put all enemies under his feet (1 Corinthians 5; Psalm 110:1), the same kingdom which, when it shall accomplished its temporary purpose of restoring man, be delivered up to God, even the Father (1 Corinthians 4), and the same kingdom or dominion which shall be ed back to the then capable members of the fleshly seed braham, like the sands upon the seashore for number.

There will be a *racial* relationship between God and humanity during the reign of Messiah, but only through the Mediator. The individual relationship once enjoyed by Adam will not be entered into until the mediatorial government shall have ceased. The great Mediator is also Prophet, Priest and King. Having first freed them from the sentence of death by the application of his own blood to Adam's account, he instructs them in the ways of holiness; he gives to the zealous just enough love and rewards to spur them on to perfection; to the less zealous of mankind he gives just enough love and chastisements to encourage hesitating good intention; to the froward and incorrigible, after a hundred years trial, he gives merciful oblivion in eternal death (Isaiah 65:20); and to the finally loyal and obedient, a welcome back to the bosom of the Father, where there is fullness of joy and where there are pleasures forevermore.—Jeremiah 4:2.

THE COVENANTS IN TYPE AND PICTURE

"Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, whom she urged upon him as a supposed assistance to God in the carrying out of the covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her had many children, whereas by the primary wife and by the maid, but one each. The Apostle's language justifies us in considering this matter allegorically or typically. The holy Spirit, through Saint Paul, tells us that Sarah represented the essence of the original covenant and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under the Law Covenant and therefore the antitype of Ishmael, Hagar's son, and that these were cast out from divine favor, even as Hagar and her son were cast off from Abraham's family by divine instruction, and to make the type complete. The Apostle introduced this lesson to show us that the Covenant of Grace, under which the Gospel church is developed, has nothing whatever to do with the covenant of the Law; that the two were separate and distinct.

"Hagar's child might indeed appear to be the child of Sarah for a time, but it was not; even as Sarah's child, Isaac, was in no sense Hagar's son. The Apostle's argument is, 'So, then, brethren, we, as Isaac was, are the children of the promise'—the original covenant, and not children of the Law Covenant. Similarly, we fancy, the Apostle, if writing today to those who claim to be under the New Covenant, represented in the type of Keturah, would tell them plainly, 'You cannot be children of two covenants, children of two mothers'. If you are children of the Keturan Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant or New Covenant—which is not yet in existence."—Z' 09-p. 105.

As Sarah was long barren, until after Hagar's son was born and became persecutor, so the Abrahamic Covenant, which was to produce the Messiah, was long barren. But that Sarah covenant has meantime produced the Lord Jesus and the various members of his body who have already passed into glory. "The seed of Abraham," "the seed of the promise," will be fully born shortly now, when the last member of the elect church, which is the body of Messiah, shall have stood the test and been received beyond the vail, completing the first resurrection, of "Christ, the first-fruits".

But the allegory continues: "And Sarah died;" and Abraham took another wife, Keturah (Genesis 25:1), who well pictures another covenant, the New Covenant. Abraham had many children by Keturah, even as the New Covenant will bear many children to God during the Millennium, but not one of them as a direct heir. As it is written: "Abraham gave all that he had unto Isaac". (Genesis 25:5) The children of Keturah, therefore, received their blessing through Isaac and well represent the restitution class of the Millennium who will be blessed by the antitypical Isaac, namely, the Christ.

Two matters should be borne in mind, first, Keturah did not become his wife, or covenant, until after Isaac married, and this typifies the union between Christ and the church in the end of this age; second, Abraham did not marry Keturah until Sarah was dead. In other words, this New Covenant does not become the wife, or covenant, until after the original covenant represented by Sarah, shall have brought forth the seed, the Messiah, through which the subjects of the New Covenant are to receive their blessing.

EPHOD AND SHEEPFOLD

The ephod worn by the high priests of Israel when performing certain functions of office was evidently intended to picture God's covenants.

"The 'Ephod' was made of cloth of purple, blue, scarlet,

white and gold threads, skilfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. The ephod typified the two great covenants—the Abrahamic Covenant represented by the front part and the New Covenant represented by the back, both of which are thus shown to be dependent on our high priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground—fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasp (divine power), as well as bound to him by the 'curious girdle'—a cord made of the same material as the ephod."—T. 30.

"'The Breastplate of Judgment'—was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the lacer, through golden rings—this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exodus 28:26-28) This breastplate beautifully represented the Law: it was not a part of the Abrahamic Covenant (ephod) but 'it was added' to it. (Galatians 3:19) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham, and 'the Law, which was four hundred and thirty years after,' were all one."—T. 34.

It is interesting to note that the part representing the Abrahamic and Law Covenants were both in front of the high priest's body, as those covenants both antedated the "high priest after the order of Melchizedec". The head of the priest was plainly visible then, as Jesus, the Head, stands out prominently in earth's history. The body was practically covered from view, as the church, the "mystery" class, has been obscured to the eye of the casual observer. After both head and body of the high priest came the hinder part of the ephod, representing the New Covenant—not to be established until all the body of Christ is complete.

In the first five verses of the tenth chapter of the Gospel of John our Lord evidently refers to the Law Covenant under the figure of a sheepfold. The sheepfold is an arrangement instituted for the protection and welfare of the sheep, but they are in difficulty if they have no shepherd. So the Law itself was "holy, and the commandment holy, and just, and good". (Romans 7:12) But the trouble was with the imperfections of the sheep, which hindered them from enjoying the privileges of the fold, and with their shepherd, Moses, who himself was imperfect and could not give them life. After eighteen centuries our Lord came and found them "as sheep not having a shepherd". (Mark 6:34) He met all the requirements of the Law and thus showed that he was rightful shepherd of the sheep; the warder, or divine jus did not bar him from calling out such of the Jews as v true sheep at heart. He called these out and with them nucleus founded "this fold" of the Gospel age to which h also the door, or only means of access. When this fol complete he will deal with the "other sheep . . . which not of this fold"—He will open up another fold for the due of men, who will be obedient under the favorable circ stances of the Millennial age. The grand result will be "there shall be one flock, and one shepherd", though m folds or final arrangements for the housing of God's per creatures on many planes of being. See John 10:16 D lott.

SUMMARY

Summing up, then, we find that covenants produce seed are typified by women.

In the Law Covenant, (which was bilateral—two si and required the office of a mediator), Abraham represe Jehovah, while Hagar pictured the covenant which prod the natural seed of Israel, under bondage to that Law.

In the Abrahamic-Sarah covenant, (which was unila —one sided, and required no mediator), Abraham typed J vah, the Father, while Sarah typified the covenant, or mot that produced "the seed of promise". Sarah had but one Isaac, who was a type of the Christ. (Galatians 4:22-28) Christ, "the seed of promise," is Jesus and his church (G tians 3:16, 27-29), Jesus the Head, the church his body. usual manner of birth of natural children is the head f This illustrates the birth of "the seed of promise". Ch Jesus, the Head, was born at his resurrection to the di nature, and he is the head of the body, the "first born". (Co sians 1:18) No child can have two mothers, but the h and body must be born from the same mother. It foll then, that the church, the body of Christ, must be prod by the Abrahamic-Sarah covenant; hence the body mem of the church could not possibly be under the New C nant.

In the New Covenant, (which is bilateral and requ the office of a mediator), the mother is pictured by Ket who had many children, all of whom were born after the d of Sarah and after the marriage of Isaac and Rebecca. New Covenant produces an earthly seed, to wit: all who be restored to perfect human conditions during the reig Messiah. None of the "seed of promise" could possibly under the New Covenant, for the further reason that the Covenant produces a seed, all of whom receive blessings u and through the ministrations of the "seed of promise", is the Christ.

THE CHURCH: ITS LIFE AND WORK

JULY 6.—ACTS 2:37-47; 1 THESSALONIANS 5:11-15.

[This article was a reprint of that entitled, "The Early Church," published in the issue of January 1, 1902, which please

PHILIP AND THE ETHIOPIAN

JULY 13.—MATTHEW 28:18-20; ACTS 8:26-40.

[This article was a reprint of that entitled, "God's Providences Coöperate," published in the issue of March 1, 1902.]

CONVENTIONS AND MORE CONVENTIONS

Those who had the privilege of attending one or both of the recent conventions held at Brooklyn and Boston have given hearty expressions concerning the enjoying and profit derived therefrom. The maximum attendance at Brooklyn was probably in the neighborhood of eighteen hundred and that at Boston about thirteen hundred. The spirit shown by the dear friends in attendance at both places was certainly commendable. All showed a willingness and earnestness to take up whatever phases of the Lord's work yet remain to be done, just as soon as his providences point out the way.

Brother Rutherford will be present at all of the General Conventions below announced, as also at Vancouver. Other speakers of ability, as well, will be in attendance and will doubtless minister to the refreshment and edification of all the hungry.

GENERAL CONVENTIONS

SEATTLE, WASH., July 3-6. This gathering of the friends will be very opportune, as it will include the great national holiday. No doubt there will be a large attendance from the Sound classes. Address communications to E. G. Wy 1414 Seventh Ave.

SPOKANE, WASH., July 8-10. A mid-week convention been arranged for at Spokane in order that the spea assigned to the other gatherings could be present. This should not hinder a large attendance. Address comm cations to Isaac Hagen, E. 2623 Seventh Ave.

PORTLAND, ORE., July 11-12. The friends at Portland arranged for a three day convention on the above dates. dress all communications to C. W. Field, 841 Halsey St.

DENVER, COLO., July 17-20. The delightful city of De has been selected for four days convention on the above d Address all communications to F. M. Robinson, Room Railway Exchange Bldg.

REDUCED RATES FOR NORTHWESTERN CONVENTIONS

We have made application to the Regional Directo Railroads for special rates to the Seattle, Spokane, Portl and Denver conventions. When buying your ticket to convention pay full fare for a one-way ticket. Ask

t for a certificate to the International Bible Students' rention. If two hundred fifty delegates attend each con-ion they will be able to secure a very low rate for the home from the convention.

LOCAL CONVENTIONS

ERIE, PA., July 3-6. The friends at Erie are arranging for ur day convention. They have secured a good auditorium several pilgrims will be present, including one of the ased brethren. For further particulars address Dr. E. C. e, 626 E. 6th St.

ROCHESTER, N. Y., July 4-6. All sessions of this convention be held in the R. B. I. Hall, 172 Clinton Avenue, South. further information address Robert Dormer, Room 322 ral Bldg.

PHILADELPHIA, PA., July 4-6. Several Pilgrim brethren serve at this local convention. Communications should be ressed to George G. Calhoun, 6019 North Tenth St.

KALAMAZOO, Mich., July 4-6. The Kalamazoo friends have e arrangements for a three day convention on the above s. Several Pilgrims and one of the released brethren will speak. Address all communications to Adrian Ridderhof, 555 Second St.

ST. LOUIS, MO., July 4-6. The friends in the vicinity of St. Louis will be glad to know that there will be a local convention in that city on the above dates. There will be good speakers on the program, including one of the released brethren. Address all communications to J. H. Hoeveler, 5630 Pershing Ave.

LOS ANGELES, CALIF., July 4-6. The friends at Los Angeles have arranged for a local convention on the above dates. Several Pilgrims will serve in connection with the spiritual bill of fare. Address communications to F. P. Sherman, 211½ North Sichel St.

CHICAGO, ILL., July 4-6. The Lithuanian friends will hold a three-day convention with sessions at Archer Hall, 2988 Archer Ave., cor, McDermott Avenue, For further information write J. R. Muzikant, 2957 Lyman St., Chicago, Ill. Phone Boulevard 5026.

LOUISVILLE, KY., June 28-29; LANSING, MICH., June 28-29; and ALBANY, N. Y., July 5-6.

LETTERS FROM AFIELD

LORD'S BLESSING ON COLPORTEUR WORK

R BRETHREN:

Greetings in the name of our dear Redeemer. We have having such good success here at Norfolk, Va., that we ught of writing to let you know of it. Since resuming work which we were compelled to leave temporarily last mer, we have actually taken orders for and delivered 1800 volumes in 8 weeks time. This makes an average ver 100 books a week for both Sister Zea and me. The four weeks we sold single volumes, either the first or th, but the last four we sold sets of three. We have d many, many homes where the books are and many who their contents, as was evidenced by the used condition of volumes. The Father only knows how wonderful a witness been given, in addition to gathering the wheat.

I have found it quite effective in gaining the people's atten-when first approaching them to say I have been sent e. Many times this expression gains their attention reas simply to produce the book and then tell them about ould only result in "I have no time" or some other ex-sion like it. After telling them I have been sent to see n, I usually proceed like this: "I am sure you are reading newspapers daily and are doubtless perplexed as you see terrible condition the world is drifting into and as to meaning of the trouble spreading over every land. It ns like present civilization is going into chaos, doesn't it? ld you care to know the meaning of this trouble and how to be settled?" Invariably this question brings an earnest s, I would." Having gotten the person to this point which cates interest I then take the book out and begin. I it very good to refer to the Lord's Prayer,—"Thy king-come, thy will be done." Also I give a brief synopsis he Plan.

Surely the dear friends who are unencumbered are missing derful blessings by not being in the Colporteur work. It mazing how strong the Lord makes us as we daily go forth is strength only to tell the poor groaning creation of the derful things the dear Lord has in store for them.

We were so richly blessed at the Brooklyn Convention we ly can go forth with renewed determination for we know our deliverance draweth nigh.

Yours with much love, in which Sister Zea joins me,

JAMES G. ZEA.—*Va.*

P. S.—We are surely pleased with the books. Even the ple remark about how nice they look and how well they bound.

THE DANGER IS IN PRIDE

R BRETHREN:

My heart has been made full of joy and love and praise ough the precious things in the columns of the WATCH ER very often, and there was no exception to this in the e 1st issue. The first article was so grand and the spirit t par excellent.

I am living in hope that many or all of the Standfast Bible dents, as they call themselves, will see their mistake and umble enough to return to co-operation with the Society. hey had not been so hasty in splitting off from the Society lieve they would have seen the trick of the adversary in such a thought quite quickly. I am reminded of Proverbs 19:2: "He that hasteth with his steps, sinneth". I am more and more convinced that it is pride that leads off into factions. Pride, says the Standard Dictionary, is an unreasonable self-esteem, or conceit, of our own superiority. And a careful study of the subject from the Bible convinces me this definition is correct. How easy it is to become conceited with reference to our own spirituality and the correctness of our judgment regarding spiritual matters. While I did not think it proper to subscribe to help carry on the war in any way, why should I think that everyone who thinks it would be all right is my inferior spiritually? Maybe if I were as matured as some of the Lord's people I would see the matter differently. So the sane thing for me to do, it seems to me, is to walk in the light as I see it; give reasons for what I believe to those who desire them; keep my own mind open for further light; and keep in mind the possibility that I might be wrong and others right.

Lots of friends would be profited by making a study of the meaning of pride both from the dictionary, the Bible, and experience. I feel quite sure that many would find themselves badly afflicted, who think they are almost ripe for the kingdom, who think they are of the Elijah class and others of the Elisha class.

You have my love, sympathy, prayers and appreciation.

DANIEL TOOLE.—Pilgrim.

FREED FROM A DELUSION

DEAR BRETHREN IN THE ANOINTED:

I am writing to you in view of the fact that I have been associated with the "Standfast Bible Students" for the past six months and just recently severed my connection with them. Let me say that the course which I honestly and conscientiously pursued for six months I now by the Lord's grace am able to see is the most subtle delusion God has yet permitted to come upon his saints.

Our beloved Pastor, in commenting on 2 Thessalonians 2:11, says regarding those coming under these "delusions": "They claim to be conscientious, and so they are". Brethren, I feel sure the great majority of these brethren are honest and conscientious; nevertheless they are under a great delusion, which is daily leading them into greater darkness respecting our Pastor's teaching on the "sealing of the saints", the "shut door" of our Lord's parable, "the great company class", and the "image of the beast".

But the devil overstepped himself in my own individual case and others when recently there were passed resolutions at different classes, among them one to this effect: "We believe the need for public work is ended in view of the fact that the door is shut, the harvest ended, and the saints sealed", etc. Since uniting again with the I. B. S. A. the Lord has shown me the great darkness I was in.

Inasmuch as I was one of the most energetic in proclaiming in both a private and public way in the Northwest what I considered to be the truth (although as Saul of Tarsus I did it in good conscience) I am now anxious to do all in my power to recover if possible some of the Lord's little ones.

The "Standfast Bible Students" claim to be standing by Bro. Russell's last words on chronology in the Sept. 1st, 1916, TOWER, wherein he stated Passover, 1918, would end the

harvest, and the fact that when pressure was brought to bear against the brethren in charge at headquarters at this very same time and they compromised (?) to keep the work going is evidence to their minds that the WATCH TOWER ceased to be the Lord's Channel, as the Lord and the apostles never did anything under pressure that they wouldn't have done otherwise. If an article could appear in the TOWER to the effect that the action of the Brethren in charge at the Brooklyn Tabernacle regarding Bonds last Spring was not done through fear, or a violation of individual conscience, it would be the means of opening the eyes of many to the fact that the Lord is still using the I. B. S. A. to further his kingdom work. I am resting in perfect peace knowing that "the Lord knoweth them that are his" and that the honest hearted ones will all eventually see eye to eye on the fundamentals, and I trust letter will be taken in the same spirit with which it is wri

Praying the Lord's blessing upon your efforts to serve I remain your brother and fellow-servant in the ministr reconciliation.

P. S. BLODGETT.—*Wash*

[The above letter was written before the June 1st issue been received. The difficulties of the Standfast Bible Stud were there discussed in the first article, "Who Shall Gain Victory?" We have already received indications that article was timely; we also commend a prayerful re-rea of Brother Russell's advice on Red Cross Contributin given in Z' 15-p. 351. Ed's.]

ORDER REPRINT WATCH TOWERS NOW

The reprinting of the last forty years of WATCH TOWERS in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, with cash remittance. The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about two months, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

Two styles of binding are in preparation: Style A being green cloth with Morocco tips, gilt top, stamped in gold; Style B, bound in green cloth, plain edges, backs stamped in "Oriental" gold.

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These prices bring the forty years of TOWERS, inclu binding, to about one-third the original subscription p Your good intentions which you may have already expr merely enabled us to determine whether the reprints sh be made; these were in no instance looked upon as order less cash accompanied the request. Order now.

It is by no means certain that another edition will ev made of these reprinted old issues, so that all those who template ordering at all would do well to order at once.

IN RE PUBLICATIONS

Many of our readers are asking "Does the Society authorize and approve the printing and publication of an exposition of the minor prophets by a brother at Gosport, England?" and "Are Convention reports published under the direction and approval of the Society?"

We answer that the Society has nothing whatsoever to do with the preparation, printing, or publication of the exposition of the minor prophets published at Gosport, England. The attitude of the Society toward such publications is now what it has always been, namely that it is not the province of the Society to say what others shall or shall not publish. We recognize that each one has the liberty to publish whatsoever he pleases. Whether the Society approves it is entirely a different matter. The one publishing takes the responsibility. Whatever the Society deems to be "meat in due season" and profitable for the church it will publish, if at all, in WATCH TOWER or other publications issued by the Socie

We might say in this connection that a corps of comp brethren under the direction of the Society is studying prophecies and if it seems to be the Lord's will to pu an explanation of them, announcement will be made in time in the columns of THE WATCH TOWER.

As to the convention reports, the Society has neve garded these reports as necessary for the church, hence never published them. Neither has it delegated to any the publication of such reports, and has no intention of so. If others wish to publish these reports, that is their ness, but it will be always understood that the publicati not by the direction nor under the supervision of the So

ECCE HOMO!

[*In loving remembrance of Pastor Russell and his Ministry.*]

"Loved and hated! Revered and reviled!
Spurned and courted! Flattered, defiled!
With never a falter and never a frown
He kept to his moorings, and laid his life down
In *the place where God put him.* What more can be said
For soldier or hero? For living or dead?
He wept with the anguished; he smiled with the glad;
He lifted the fallen; he heartened the sad;
He pitied the sinner, inspired the saint;
He strengthened the feeble, recovered the faint.
God gave him a Message—he gave it to men;
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the wayfaring man, though a fool,' could behold
And hear the glad Gospel he patiently told.

And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head,
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time.
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A man has gone from us, leaving none in his place,
Yet this Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Cæsar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived—ready to live and ready to die!"

[End of Fortieth Year]

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Bold-faced figures indicate Bible chapters; light-faced Roman figures, Bible verses; while Italic figures designate page numbers in the reprints.

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6: 2; *1469*: 3; *4879*: 9, 10; *3321*: 12; *1777*: 14; *2001*: 20; *2097, 4601, 4633, 4998*.
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use of its nature, this index is the most complex of all the four indexes; little care will soon enable the searcher to familiarize himself with the and thus be able to locate any topic with ease.

-topic heading are printed in bold-face all-capital letters. With some of bjects the main headings exhaust the citations. But other subjects are with at such length that more elaborate division of the matter has been advisable. In such cases sub-headings will be found in bold-face smaller and sub-sub-heads in light-face all-capital letters. Matter under sub-sub- is also indented, or set in, somewhat, to aid the eye in discerning where to to the foregoing sub-head.

reference notices, as "See so and so", are found at end of all matter the main heading, except where the cross reference belongs to matter under ead or sub-sub-head, in which case the cross reference is found at the end sub-head or sub-sub-head, as the case may be. "And", when used to the main-topic with some other subject, is treated as the last letter of t and will be found at end of alphabetical order; when used to connect ds or sub-sub-heads with other subjects, it will be found at end of sub- sub-sub-head.

paragraphs starting with a bold-face initial capital letter (not whole word signify that all matter in that paragraph belongs to main heading. When a ph starts merely with a light-face, or ordinary, initial capital letter the s refer to the previous sub-heading.

figures after wording signify whole page numbers in the Reprints; figures colons are paragraph numbers. Separate citations are divided by semi-colons. he manner of our usual Scripture citation style; as: 1672: 5, 7; 1697; 1852. eans page 1672, paragraphs 5 and 7; page 1697, etc.

The paragraphs on the Reprint pages are not numbered, but the one indicated in the reference may be easily located by counting right down column 1 and then down column 2, no matter how many different articles appear on the page. Each indentation is to be counted as one paragraph, with the following exceptions and additions:

(1) When a sub-head appears and the portion immediately below the sub-head is not indented, it is nevertheless counted as a separate paragraph, no matter if only a part of a line. (For example, see page 8.)

(2) Poetry (and prose and Scripture put in the form of poetry) is omitted altogether in counting the paragraphs.

(3) Formal lists of all kinds (such as lists of publications, pricelists, etc.) are omitted when counting the paragraphs. (For example see page 1050.)

(4) A salutation of a letter appearing on a separate line should not be counted as a separate paragraph, even though indented. (For example, see page 1045.)

(5) Any item on the page which runs across the page without being divided into columns is not counted as a separate paragraph. This applies also to Scripture quoted as texts at the head of articles. However, when the text appears in paragraph form in the left-hand column, it is to be counted as a paragraph.

(6) Footnotes, even if not indented, are to be counted as paragraphs.

(7) Double columns (parallels in half-column width) number outside column only.

(8) Reprint notices not numbered.

(9) "Yours truly," etc., is numbered.

If these rules are rigidly adhered to, they will make the finding of the references an easy matter; though usually the searcher would have nothing more than the trouble of reading an extra paragraph or two, in case some of these rules are forgotten.

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